B'NAI B'RITH MAGAZINE

Volume XLI, No. 5 February, 1927

Pacific School of Religion Berkeley, Calif.

Baruch Spinoza

By Benjamin Ginzburg

The Mind of the Ghetto

By S. M. Melamed

The Story of Purim

By Moses Jung

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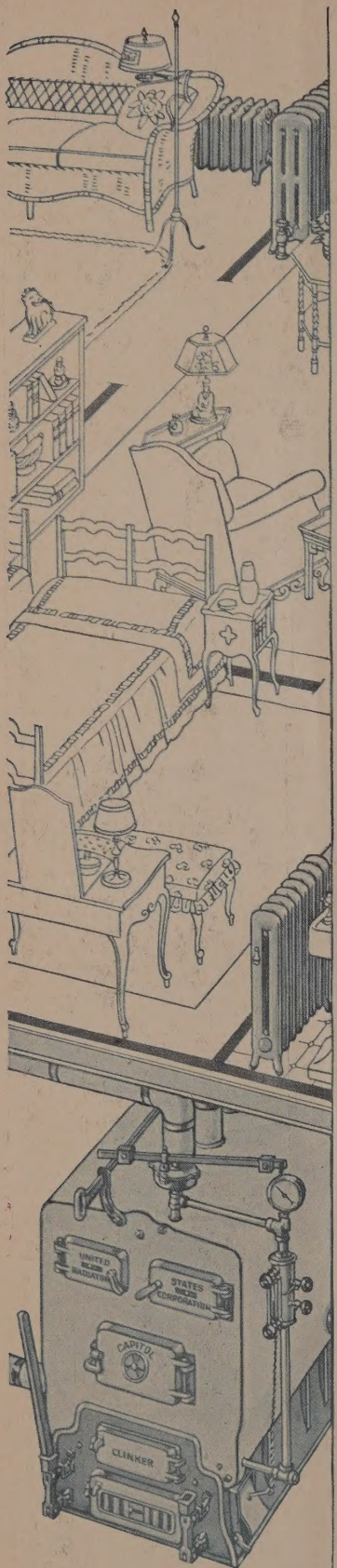

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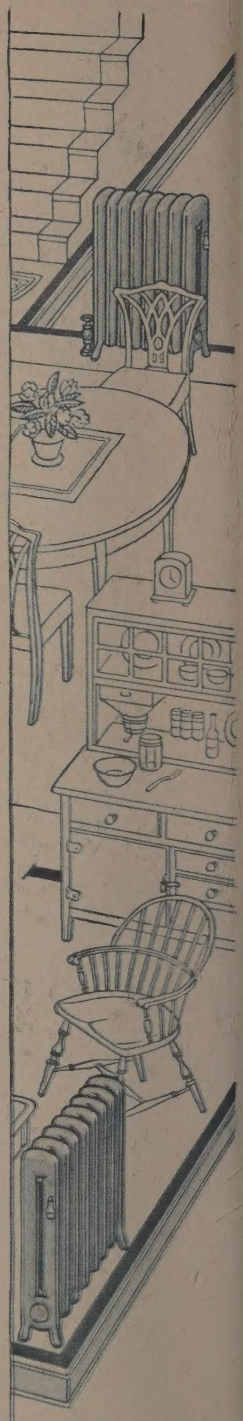

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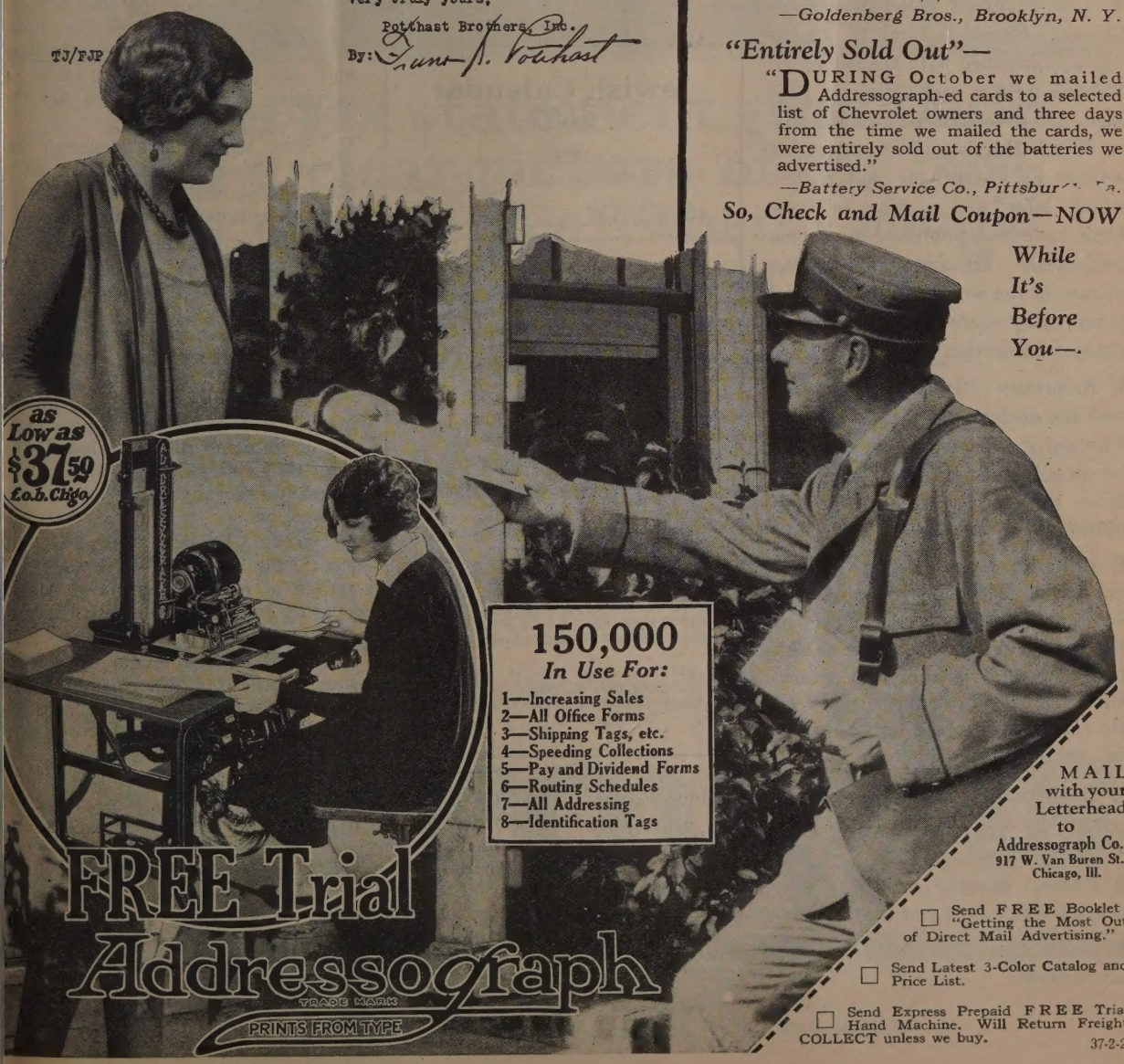

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Our Contributors

¶ Dr. Samuel Max Melamed is an internationally known journalist and author. His writings include articles on philosophy and on Jewish art and literature. Besides English, his media are Yiddish, Hebrew, French and German. He is a member of the Executive Committee of the Zionist Organization of America and of the International Society of Philosophy of Law and Economics.

¶ J. Z. Jacobson is the former associate editor of the Chicago Chronicle and is prominently identified with the colony of Yiddish writers and artists in Chicago. He is considered an authority on Frank Harris and several of his articles on the life of that author which later will appear in book form, have been published in various periodicals. Mr. Jacobson was the winner of the second award in a national essay contest conducted by a peace organization in 1919.

¶ Benjamin Ginzburg recently took his doctor's degree at Harvard University. Though a young man, he already has attained some eminence as a writer on scientific and philosophical treatises.

¶ Philip A. Langh is a graduate of the Jewish Theological Seminary of America. For the last six years he has been rabbi of Anshe Emes, Chicago, the most prominent Conservative Congregation in the midwest. He contributes to the nation's Jewish publications.

¶ Dr. Moses Jung is Professor of Religious Education at the B'nai B'rith Hillel Foundation, University of Illinois.

¶ Harold Berman of New York, is a Jewish antiquarian and a frequent contributor to Jewish journals.

¶ Isabel Mayers is a member of the literary group of Los Angeles.

Jewish Calendar 5687

1926

Rosh Hashonah	Thurs., Sept.	9
	Fri., Sept.	10
Fast of Gedalia	Sun., Sept.	12
Yom Kippur	Sat., Sept.	18
Succoth	Thurs., Sept.	23
	Fri., Sept.	24
Hashana Rabba	Wed., Sept.	29
Shemini Azereth	Thurs., Sept.	30
Simchath Torah	Fri., Oct.	1
*Rosh Chodesh Chesvan	Fri., Oct.	9
Rosh Chodesh Kislev	Sun., Nov.	7
First Day of Chanukah	Wed., Dec.	1
Rosh Chodesh Tebeth	Mon., Dec.	6
Fast of Tebeth	Wed., Dec.	15

1927

Rosh Chodesh Shevat	Tues., Jan.	4
Chamisos Oser B'Shevat	Tues., Jan.	18
*Rosh Chodesh Adar	Thurs., Feb.	3
*Rosh Chodesh Adar Sheni	Sat., Mar.	5
Fast of Esther	Thurs., Mar.	17
Purim	Fri., Mar.	18
Rosh Chodesh Nissan	Sun., Apr.	3
First Day of Pesach	Sun., Apr.	17
Second Day of Pesach	Mon., Apr.	18
Seventh Day of Pesach	Sat., Apr.	23
Eighth Day of Pesach	Sun., Apr.	24
*Rosh Chodesh Iyar	Tues., May	3
Lag B'Omer	Fri., May	20
Rosh Chodesh Sivan	Wed., June	1

NOTE: Holidays begin in the evening preceding the dates designated.

**Rosh Chodesh also observed the previous day.*

In Our Portfolio

¶ Our Portfolio of manuscripts which will be given early publication, contains a number of unusual stories and interesting articles that cover a variety of subjects. We present a brief glimpse of some of them.

¶ "Holiday Makers" is the title of a charming sketch by Max Robin who, in previous issues of The B'nai B'rith Magazine, has written with such delightful simplicity of life in the Ukraine. "Holiday-Makers" tells of the excitement that prevails in the small town during the preparations for Pas over. The merriment of the holida and the community's return t normalcy after eight days are d scribed with beauty.

¶ "The Miraculous Scroll," b Harold Berman, is the story of Sefer Torah which legend endowe with all manner of magical power

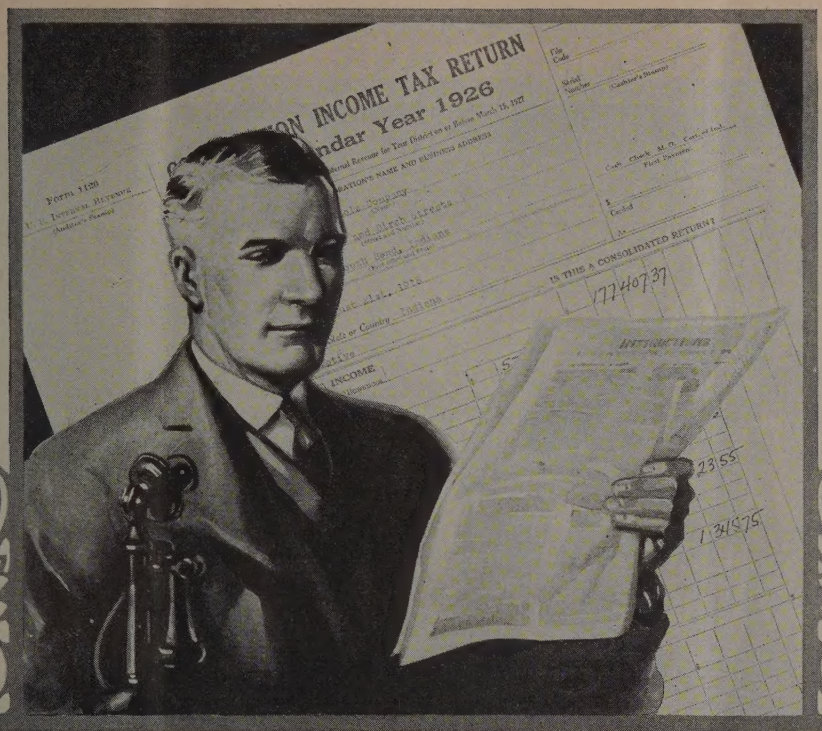
¶ In an article entitled "Samu Pepys on Matters Judaic," Rabb Abraham Burstein presents the in teresting, though naive, observation by the famous Seventeenth Centur diarist on contemporary Jewish lif in England.

". . . disorder, laughing, spor ing . . . more like brutes tha people knowing the true God," wa Pepys' bewildered impression of th Simchath Torah festivities in th synagogue.

¶ "David Pinski, Dramatist c Depth and Vision," is anothe article of a series by Sarah Gold berg on prominent Yiddish literar figures.

¶ Issachar Ryback is a young Rus sian painter. A description of hi life and works, translated from a article which appeared in "Th Vossiche Zeitung," is included i our portfolio.

¶ The B'nai B'rith Magazine goes to members o the order for the nominal sum of fifty cents a yea Non-members pay one dollar a year. Although th magazine is the official organ of the Independen Order of B'nai B'rith, subscription to it is not com pulsory. Members who do not desire to receive thei magazine may relieve themselves of further subscrip tion payments by sending a statement to that effect o their stationery to the editorial office.



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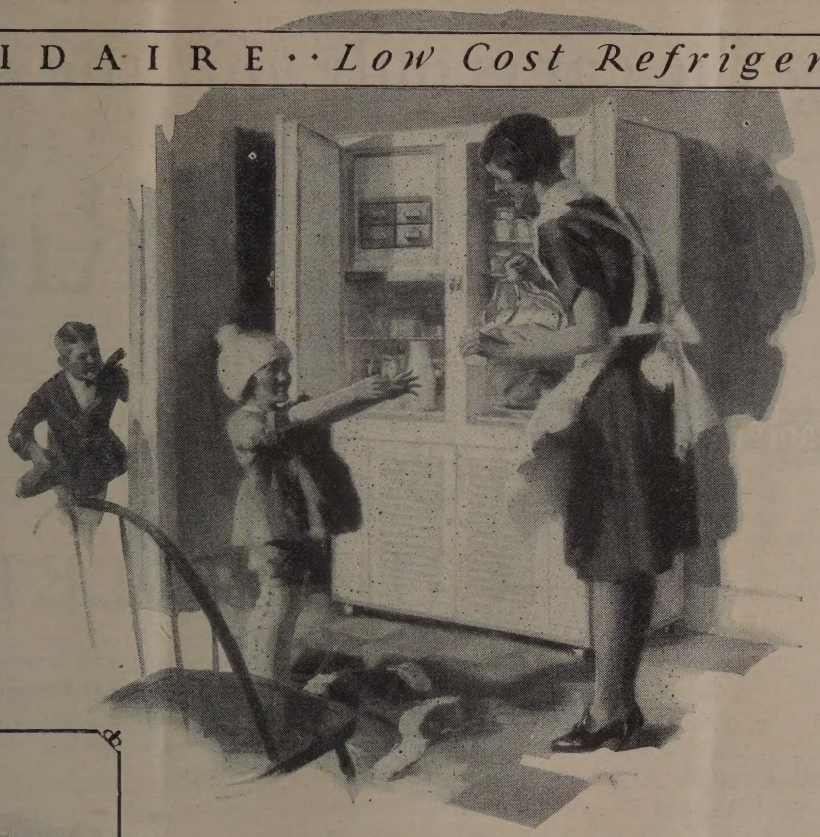

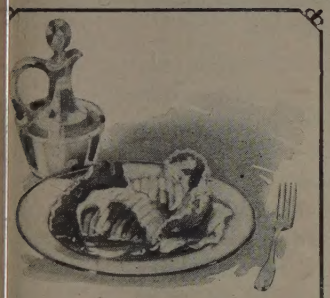

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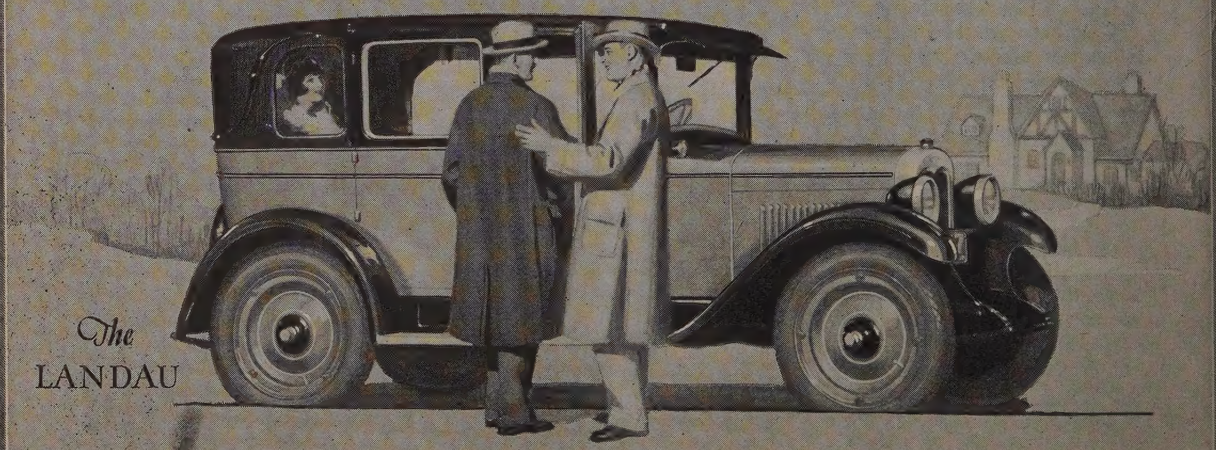

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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XLI FEBRUARY, 1927 NUMBER 5

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B'nai B'rith Magazine: Published monthly under the auspices of the Independent Order of B'nai B'rith. Published at 118 S. Clinton St., Chicago, Ill. Subscription one dollar per annum. All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Entered as second-class matter October 13, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

The Will to Live in American Judaism

MANY of the consulting physicians shake their heads.

"Judaism in America," they say, "is very sick."

Some of them assert that it has not long to live, that it lacks the will to live, that it is indifferent to life, not caring whether it lives or dies.

* * *

But if we were permitted to join with the distressed consultants, we should say: Gentlemen, never before has such vitality been seen in Judaism in America. For the first time the Jew in America, not individually, but in large groups, is examining and evaluating himself. He is questioning the quality of his Judaism. All these years he has been giving generously to charity, believing that thus he was asserting his Jewish character. But now he is asking himself, "is charity-giving all there is to Jewish life?"

* * *

Never before has Judaism in America been so concerned with its life and so eager with the desire to live.

We see the convention of the Union of American Hebrew Congregations making a special order of business of a discussion on the perpetuation of Judaism in America.

The Jewish social workers everywhere who have been feeding the poor are seen to consider means of nourishing Jewish life in America.

Conferences having to do with Jewish life as related to Jewish culture are held.

The B'nai B'rith, long devoted to philanthropic endeavors, turns its hand to a program of wider scope that has to do with the enrichment of Jewish life in America.

* * *

Certainly never before has Judaism in America given such manifestations of the will to live. Here is the evidence of an aroused consciousness, saying, "I am a Jew. I am determined to remain one and to hand down the inheritance unimpaired to my children."

Such is the hopeful meaning of these conferences, debates and new activities in American Jewry. The very pessimism of many Jews is an optimistic factor reflecting the vitality of Judaism and its passion to live.

There should be no concern as to the present health and the future of Judaism. An institution that cares so much to live is well.

* * *

The question, therefore, is not: "Will Judaism in America survive?"—but—"How may Jewish life be adjusted to the complex life of America?

"How may we live the fullness of Jewish life and enrich our lives as Jews?"

"How may we keep our poets and artists within Judaism and its culture?"

"How may we recover and bring to honor the symbols and ceremonials and the beauty of Judaism that we left behind on the path which we were pleased to call progress?

"How may we present Judaism to the eyes of the young so that they will see it as a beautiful thing and a priceless possession to be cherished."

* * *

To answer these questions is the most important business before American Jewry. The body of Judaism in America is not sick, but needs nourishment.

The New Peace in the House of Israel

THERE are those who have been building a home in Palestine. There are others who have stood at a distance and found fault with the builders.

But still others have said: "We may not agree with the builders, but, nevertheless, they are building a home for our oppressed brethren. Where is there another home for them? Ought we not, instead of standing at a distance finding fault, join with the builders in order that the home may be made beautiful and comfortable and prosperous?"

This has now come to pass. On January 18, Zionists and non-Zionists in America reached an agreement signed by Dr. Chaim Weizmann and Louis Marshall of New York. The non-Zionists are to join with the Zionists in the building of the home.

Early in spring a commission of non-partisan American experts is to go to Palestine to determine not whether the home should be built but how to build it.

On the basis of the commission's report there is to be a complete reorganization of the work of the builders, non-Zionists co-operating with Zionists.

And there is to be formed a Jewish agency in accordance with the provisions of the Palestine mandate which calls for such an Agency, composed of non-Zionists as well as Zionists, to carry out the terms of the mandate.

Upon the completion of the new peace in the House of Israel, Alfred M. Cohen, president of the B'nai B'rith, addressed this telegram to Dr. Weizmann and Mr. Marshall:

"The Independent Order of B'nai B'rith rejoices in the prospect that the tragic differences over the land of our ancestors are to be replaced by amity and unity. The Order pledges its full strength in bringing about this devoutly wished for consummation."

* * *

Concerning a Funeral in the East Side

FIFTEEN hundred persons came to a funeral in the East Side of New York last month. It was such a tribute as is given, ordinarily, to a leading citizen, a rich man of business, perhaps, or a popular politician.

But it was only a poet who had died. He sang his songs in Yiddish and was without fame except among his own people.

The poet was Solomon Bloomgarden who was known to his readers as Yehoash. So much for the poet.

We leave it to others to consider the nature of a people who leave their work in numbers to honor a poet with a fullness of tribute.

* * *

About a Man Who Left a Book in the World

HOUSTON Stewart Chamberlain was a distinguished Englishman who many years ago turned German and married the daughter of the composer, Richard Wagner. He was a great influence in the German Anti-Semitic movement.

He died last month at the age of 71, and all he left in the world to show that he had been here was a book he had written against the Jew.

This is his memorial: A book of hate—dry bones for the teeth of jackals.

To have lived so long and to have lived so vainly! To have striven so mightily for a hate in a world that languishes for the want of love.

Let his epitaph read: "Poor little man!"

Suppose Spinoza Were on Earth Today

IF Baruch Spinoza, the philosopher who died two hundred and fifty years ago this month, were on the earth today, he would not be excommunicated for his opinions; but his opinions themselves would suffer excommunication from the hearts of men.

"He taught that a man is happy or unhappy according as he centers his love. If he centers his love on finite, petty, trivial and fading things, he shall be unhappy.

"Only a love centered on an object infinite and eternal 'feeds the soul with a changeless and unmingled joy.'"

What honor would his teaching receive among men who more zealously than any previous generation worship the finite, the petty, the trivial and the fading?

He would find them centering their loves on automobiles, on real estate, on stock exchanges, on jazz, on material prosperity and physical pleasure.

And he would say, smiling, "I am still excommunicated."

* * *

The Voice of B'nai B'rith for Justice

LAST month B'nai B'rith, thru its representative Max J. Kohler, renowned lawyer of New York, voiced the plea of the Roumanian Jew to the conscience of the nation and of the Federal Government.

"As far back as 1870, at a time when there were scarcely any Roumanian Jews in the United States, the Independent Order of B'nai B'rith espoused ardently, and ever since has consistently advocated the matter of Roumanian Jewish emancipation," he said, addressing a protest meeting called in New York by the American Jewish Committee.

He called attention to procedents in which the United States has been a pleader for Jews in various countries of Europe:

1—The precedent of 1870 in which President Grant appointed a Jew, Benjamin F. Peixotto, as consul to Roumania in protest against religious intolerance and persecution in Roumania.

2—The precedent of 1878 in which the United States consul to Austria publicly urged the Congress of Berlin to take up the matter of Jewish persecutions in the Balkan states.

3—The precedent in which a chairman of a Senate Committee on Foreign Affairs, Charles Sumner, emphasizing our duty to prevent Jewish persecutions in Roumania, said it was incumbent upon us to take action "in the interest of humanity and in that guardianship of humanity which belongs to this great republic."

Later a committee of Jews and Christians called on Secretary of State Kellogg with resolutions asking for the intercession of the government of the United States in behalf of the Roumanian Jews.

"This is abhorrent to every American," the Secretary said, referring to the persecutions.

The voice of America that once was proud to be called the refuge of the oppressed is again making itself heard in the world.

The Two Birthdays that Fall in February

THIS is a month singularly dedicated to the contemplation of liberty since it is the birth-month of the two Americans whom all the world regards as the human symbols of the rights of man.

Washington prepared the soil for liberty; Lincoln removed the weeds and tore out the thorns for the feet of all men.

Occasionally there still arises a nauseous weed on the soil of liberty, but it does not live long. At times men come sowing the seeds of intolerance and prejudice and misunderstanding but they get only a puny harvest of thorns.

Washington and Lincoln unto this day, walk the fields cultivating the rich beauty of our liberties and blaming those who would despoil the harvest with their weeds and thorns.

* * *

Congress and an Act of Simple Justice

A YEAR ago in this month we wrote here in behalf of a simple act of justice and humanity—the passing of a measure in Congress to permit immigrant fathers in America to be reunited with their wives and minor children whom they left behind.

Morality argued for such a measure. Social welfare argued for it. The President spoke for it.

A year has passed, and the measure still is in Congress, going through the same processes of debate and hearings, amendments and delays that it did a year ago.

The time passes; slender cords of faithfulness, stretching across oceans through long years, are broken and families are sundered; long separations run into forgetfulness of duty; the wife and children often pass from the heart of the man; foreign-language newspapers contain vain appeals from wives in Europe asking about vanished husbands.

So it goes. And Congress ponders.

* * *

The Ten Commandments in Schools

A BILL for compulsory reading of the Ten Commandments in the New York public schools is again to be introduced in the State Legislature.

If the proponents of this measure have read the Ten Commandments in recent years, they may recall that one of the Commandments reads: "Thou shall not covet."

This means that thou shalt not covet, not only thy neighbor's property, but also his rights. One of his rights is to observe or not to observe religious teaching in his own way and to bring up his children in accordance with his own religious opinions.

Whoever seeks by compulsion to impose any religious observance upon his neighbor, covets his neighbor's rights.

Certainly the champions of the Ten Commandments ought not to covet.

The Folly of Those Who Would Kill Judaism

THERE is a Jewish section of the Communist Party in Russia. Its purpose is to discourage the practice of Judaism and thus to kill it. It would do, by means more or less polite, what pogroms failed to do.

Recently the Jewish section of the Communist Party convened in Moscow. The president of the meeting called for reports: What successes had been achieved in the campaign against Judaism? Were the people still going to their synagogs in large numbers?

The delegates were desolate. They had little or no encouraging news to report. The Jews were still going to their synagogs in numbers. The Yeshivahs were becoming more numerous. Jewish education was the concern of many groups among the Jews and they were proceeding with their programs of education despite the interference of local authorities.

The delegates were told to go back to their towns and do their best to discourage the spirit of Judaism. Little men wrestling with the eternal.

* * *

The Deathless Haman Still Walks

IT is written: "Then the king said: 'Hang him thereon'. . . . So they hanged Haman on the gallows that he had prepared for Mordecai."

But, it appears, that though he was hanged, Haman did not die. His spirit walked down from the gallows and went abroad in the world. From time to time in many centuries he has been seen.

He built the fires of the Inquisition; he was the builder who erected the walls of ghettos in many cities of Europe; in Russia he was a pogrom leader; after the war he went to Poland and was the adviser of statesmen in all matters relating to the Jew.

At the present time his habitation is Roumania and he has been heard in the streets of Bucharest and Kishineff, shouting, "Kill the Jews."

Such is the sequel of the story of the Book of Esther which will be celebrated in the Purim festival next month.

* * *

An Invitation to Henrikas Rabinavicius

"WE want our representative in New York to be a Lithuanian, not a Jew," says the prime minister of Lithuania, announcing that he is about to ask for the resignation of Henrikas Rabinavicius, Lithuanian consul in New York.

We invite Mr. Rabinavicius to remain in America—if immigration laws permit—and become a citizen of a land where a man is both American and Jew; where he may serve the nation, or the state, or the city; where Jews, as Americans, are seen making return with a fullness of service for the rights and liberties that they enjoy.

But Mr. Rabinavicius has a good right to laugh.

In European politics there is nothing so fleeting as a prime minister; in human history there has been nothing so permanent as the Jew. But here is an evanescent prime minister shaking his fist at the everlasting Jew.

Let Mr. Rabinavicius laugh loud and long.

A Cross-Section of Jewish Life

Religion

THE organization of the World Union of Progressive Judaism, with headquarters in London, was completed following the decision of the Union of American Hebrew Congregations at its convention in Cleveland last month to join the World Union.

The Executive Committee of the international organization consists of Claude Montefiore, president; Rabbi Zeligman and Dr. Heinrich Stern, of Germany; Dr. Louis Wolsey, of Philadelphia; Mrs. J. Walter Freiberg, of Cincinnati; Ludwig Vogelstein, of New York; Rabbi Israel I. Mattuck, of London, and Lily Montague, of London, honorary secretary.

* * *

ELEVEN mission houses whose avowed purpose is to carry on proselyting activities among the younger generation of Jews, are in operation on the lower East Side of New York City, it was revealed in a survey conducted by the Metropolitan League of Jewish Community Associations.

The Presbyterian Church, the Methodist Episcopal Mission Society, the Lutheran Church and the Undenominational Church Board are the sponsors of these missions.

* * *

TWO hundred and thirty congregations, 275 Sisterhoods, 125 Young People's Leagues, and rabbis affiliated with the United Synagogue of America, will participate in a national campaign to enroll men and women throughout the country in the cause of traditional Judaism.

The campaign will be led by Dr. Herman Abramowitz, president of the United Synagogue which is the lay wing of the Jewish Theological Seminary of America.

* * *

ORTHODOX Jewish law is not opposed to the exercise of the franchise by women in synagogue affairs, was the opinion expressed by Dr. Joseph H. Hertz, Chief Rabbi of the British Empire, in a controversy that created considerable discussion in Anglo-Jewish circles.

As a result of Dr. Hertz's decision, the United Synagogue of London extended the vote to women.

* * *

SPEAKING before the convention of the Chautauqua Society in Atlantic City recently, Rabbi William H. Fineshriber declared that there is nothing to fear from the adaptation of the Jews of America to their natural environment.

"Judaism changes from day to day," he said. "Let us not be afraid of the religion of tomorrow. The new generation will have a Judaism of its own which may be better than the Judaism of today."

Social Welfare

A FULL report of recent anti-Jewish excesses in Roumania will be requested of William S. Culbertson, American Minister in Bucharest, by Secretary of State Kellogg. This was the understanding in official circles following a conference of representatives of the American Jewish Congress with the Secretary last month.

It was stated that the State Department intends to take whatever steps are compatible with the facts and with international law.

Max J. Kohler, speaking for the B'nai B'rith, was among the delegates who called on the Secretary. Representatives of fourteen other national Jewish organizations and five Jewish Congressmen completed the delegation.

* * *

THIRTY-FIVE hundred persons, meeting in New York, January 2nd, under the auspices of the American Jewish Congress, urged the United States to use its influence against the Roumanian policy of persecution of her Jewish citizens.

Max J. Kohler, representing the B'nai B'rith, was chairman of the committee which drew up the resolution calling upon the Government to act in the Roumanian situation.

Protest meetings similar to the one held in New York have been conducted in many principal Jewish centers throughout the country.

* * *

CHRISTIAN churches have joined the cry of protest against persecution of Jews by Roumania, in a memorandum transmitted to George Cretziano, Roumanian Minister at Washington, by the Federal Council of Churches of Christ in America.

In reply to another protest submitted to him by the United Roumanian Jews of America, Cretziano summoned the familiar bogey of "Bolshevism" as a counter-charge against the Jews. His letter to Leo Wolfson, president of the United Roumanian Jews, stated that the reports of anti-Jewish riots were "a real persecution of Roumania by Jews."

* * *

UNITY in American Jewry has been restored. An agreement recently concluded between Dr. Chaim Weizmann, president of the World Zionist Organization, and Louis Marshall, representing non-Zionists, provides for the formation of a Jewish Agency in which all wings of Jewry, Zionists and non-Zionists, will participate for the rehabilitation of Palestine.

The conclusion of the "peace treaty" was preceded by an exchange of historic letters between Dr. Weizmann and Mr. Marshall.

In a letter stating that neither the Zionists nor the group of Jewry interested in Russian colonization ever intended to hamper each other's plans, Dr. Weizmann said:

". . . I am urging upon all Zionists the importance of realizing that every Jew has the right to his own opinion as to what is needful for the good of Jewry. . . . May I at the same time entreat those thousands of men and women who have willingly carried the burdens that have come to them through the frightful conditions in which the Jews of Eastern Europe have found themselves, that they bear in mind that regardless of differences of opinion, we are all Jews."

In answer to this letter, Mr. Marshall wrote: "Speaking for my associates and myself, I convey to you with profound satisfaction, our acceptance of the proffered olive branch."

PHILIP COWEN, of the Boarding Division of the Immigration Service in New York City, retired last month after twenty-one years of service. Mr. Cowen was appointed by President Roosevelt and his term of office has been extended twice since he reached his seventieth year, the age limit allowed by law.

Inaugurating a plan of maintaining contact with immigrants while they were awaiting their citizenship papers, and of bettering the treatment of immigrants at railroad stations, Mr. Cowen was responsible for great improvements in the Immigration Service.

* * *

A TOTAL of $24,677.14 was raised for the relief of Jews who suffered in the Florida hurricane last fall, it is shown by a recent report of the Jewish Rehabilitation Committee. This sum included contributions by fifty-one local B'nai B'rith Lodges and by the Constitution Grand Lodge.

A portion of the B'nai B'rith contribution remaining after all needs were met, will be returned to the Emergency Relief Fund of the Order.

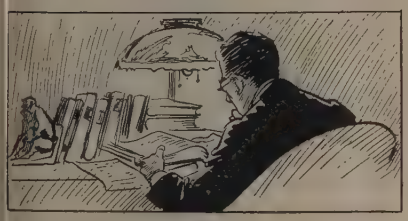
* * *

A GIFT of $250,000 by Nathan Straus for the establishment of a Health Center in Jerusalem, was announced at the mid-winter conference of the Hadassah in New York last month.

The Center will be modeled after similar institutions in America and will serve all races in Palestine. It will be conducted by the Hadassah.

Mr. Straus donated $150,000 for the Health Center a year ago.

Education



THE creation of a Jewish foundation for the advancement of Jewish culture and for the establishment of chairs in modern Jewish history in American universities, was suggested at the convention of the Intercollegiate Menorah Association in New York last month, by Henry Hurwitz, Chancellor.

* * *

THE Department of Education of the New Jersey Federation of Y. M. H. A.'s and Y. W. H. A.'s announces a state-wide oratorical contest for members of its constituent organizations. "Are the Jews a Race, a Nation, a People, or a Religious Sect?" and "Are Jewish Parochial Schools Compatible with Americanism?" are two of thirty-four subjects of Jewish interest which have been assigned.

* * *

ABOUT 35,000 children are receiving religious and secular training in schools conducted in the Orient by the Alliance Israelite Universelle, of Paris. A report recently issued by the Alliance covers educational activities in Morocco, Palestine, Syria, Mesopotamia, Tunis, Persia, Greece, Egypt and Bulgaria.

In Persia the Jewish population, totaling hardly more than 50,000 souls, most of whom are poor, is making great sacrifices for education, the report states. Morocco, with new school centers in Fez and Casablanca, and others in prospect, has made the greatest advances in education.

PRIZES of $25,000 for each of the two best essays on the subject, "What Woodrow Wilson Means to Me," are announced by the Woodrow Wilson Foundation.

The essays must not exceed 2,500 words in length. They will be judged on the basis of the ideas presented, and not on literary style.

The contest is open to persons between the ages of twenty and thirty-five. One prize will be awarded to a woman and the other to a man.

Essays should be sent to The Woodrow Wilson Foundation Award, 17 East 42nd St., New York.

A RESOLUTION providing for an award for the best Hebrew literary work produced in the United States this year, and other measures designed to stimulate the use of Hebrew as a spoken language and as a cultural medium, were adopted at a convention of the Histadruth Ivrith in Philadelphia recently.

Abraham Goldberg was re-elected president of the organization.

* * *

A NEW YORK State law permitting public school pupils to receive religious instruction one hour a week during school hours but outside of school buildings, was upheld last month by Justice Rowland L. Davis, of the Appelate Division of New York.

Foreign

THE Jewish population of Poland is 2,771,949, according to official statistics recently published in Warsaw. The large majority of these consider themselves a "Jewish nationality," it was revealed by answers to inquiries on nationality contained in the census questionnaires.

It was further shown that 2,700 persons formerly registered as Jews, declared themselves to be Roman Catholics, while 2,770 claimed to have no religious affiliation. During 1926, thirty-two former converts to Christianity returned to Judaism.

* * *

DURING 1926, the Ort taught trades to 6,000 men, women and children in Russia, Poland, Roumania and Lithuania, according to a report recently published by the American branch of the organization.

* * *

DESCENDANTS of Haym Salomon, colonial American patriot, will present claims to the United States Government for payment of the principal and interest on loans made by their ancestor to finance the War for Independence.

Various branches of the Salomon family, meeting in Warsaw, calculated that the sum of $6,500,000, including interest, is due them. The original sum loaned by Salomon was about $650,000.

* * *

A LARGE percentage of suicides in Warsaw during the past year were Jews, according to a report from the Polish capital. Of 1,123 attempts at suicide, two hundred and eighty-six were fatal. Sixty per cent of the attempts were by women, thirty-two per cent by men and eight per cent by children.

* * *

THERE are about 1,750,000 Jews in the Ukraine, it is shown by unofficial figures published by the Central Committee for National Minorities at Moscow. About 500,000 work at trades, 150,000 are peasants, 600,000 skilled artisans, and 500,000 merchants.

Thinking Aloud

By Urva Porah

IN THE collection of Judaica at the Hebrew Union College may be seen a certain cross, perhaps fifteen inches long, of teakwood, and finely carved. And, if one asks, one is told that this cross has come down from the Inquisition; that it was customary to thrust a cross into the hands of a Jew or other heretic as he was carried to the scaffold to be burned; that this cross had been in the hands of a Jew, mocking him, when he went to die at the stake rather than surrender his faith.

* * *

NOW there is a legend of this cross, or there ought to be. It is related, or it should be, that one night the spirit of the Jew who had been made to carry this cross to the stake, was seen before the case in which it is kept, gazing upon it intently.

I do not say that this is true and yet I may not say that it is untrue, for the House of Israel is pleasantly haunted with the majestic ghosts of its past, and the conscious Jew may feel their presence. Indeed, when I myself saw this cross, I knew that the spirit of the Jew who had gone to the stake with it, was very close to me.

* * *

NOW as the ghost hovered over the cross, there entered a Jew and he was not afraid at the sight of the ghost. He had long cherished the lofty spirits of Israel in his heart and regarded them as kinsmen to be loved and to be honored.

So he approached the ghost and said: "Welcome, my friend! Great one of Israel!"

"This they thrust into my hand," the ghost said, "but in my heart I carried my faith. The cross mocked me but my heart laughed back. They took the cross from me when the fires were set, lest it burn; but my faith was in my heart unto death.

* * *

"AND the fires did not destroy faith, but it lived in the hearts of our people from generation to generation. There is no death for Israel."

Then the Jew said to the ghost: "Come with me and I will take you among the Jews of the city and, seeing you, they will feel the grandeur of their history."

And the ghost and the man went into the street, seeking Jews who might behold the ghost of the martyr and feel the glory of their history.

* * *

THEY went to the market place where the poor stood.

And the Jew exclaimed: "We have among us the spirit of one of our martyrs. He died for our religion. He would not give up his faith even for his life."

The people looked at him, shaking their heads.

"We see nothing. We see nothing."

Then the man said: "He speaks to you."

But they answered: "We hear nothing. We hear nothing."

And they turned away from him to sell their vegetables and their notions.

The ghost spoke.

"Israel must live for its faith," he said. "It is far easier to live for the faith than to die."

But they could not hear him, for his voice was lost amid their shouting of cabbages, of parsnips.

* * *

THE martyr and his friend then went to the country club where the rich Jews played golf. And they approached one whose eyes were intent on a ball.

"My friend. . . ."

"Stop! Stop!" the golf player exclaimed. "Don't you see I'm about to hit the ball?"

The ball shot toward the horizon.

"Now, what can I do for you?"

"I have brought with me the spirit of one of our martyrs. He died for our religion. He would not give up his faith even for his life. I thought, seeing him you might feel the grandeur of our history."

The golf player gazed into the distance where his ball had fallen.

"Ah, there it is! The boy has found it!" he exclaimed.

"I have brought him with me," the visitor continued. "I thought you might like to meet him. He is one of the glories of our history."

* * *

"WAIT," the golf player said, "I am anxious to make the next shot."

And they followed him about the course from hole to hole until the eighteenth.

"I made it in 96," he exclaimed. "My game is improving. And now, what is it I can do for you."

"I have brought with me the spirit of one of our martyrs. He died for our religion. He would not give up his faith even for his life. I thought seeing him you might feel the grandeur of our history."

"What? . . . Who? . . . Why. . . I see nothing."

"He speaks to you, sir," the visitor said.

"I hear nothing."

"He says it must be easier to live for the faith than to die."

"I hear nothing, sir. . . My game is improving right along. . . I made that last hole in three. . . Good day, sir. . . I'm sorry I can do nothing for you."

* * *

AND so they went their way, and for a long while they said nothing to one another.

At last the Jew asked: "Do you say it is easier to live for the faith than to die?"

And the ghost of the martyr replied: "It was not so easy to give up life and love. Life was so good."

Then the Jew said: "They seem to live for their cabbages and their parsnips and their golf balls."

And the ghost said: "They could not see me nor hear me."

The Jew said: "You spoke to them clearly enough, and you are visible to my eyes."

The ghost sighed: "They saw only their cabbages and their golf balls and heard only their own shouting."

* * *

THEN they parted and though the ghost of the martyr often was near the cross of the Inquisition that he was made to carry to his death, few felt his presence.

The others looked at the cross and said, "What an interesting relic."

* * *

SUCH is the legend. I do not say it is true and yet who may say it is untrue? He who has felt the majesty of the Jewish history, and has sensed the presence of the great spirits of his faith, and has greeted the prophet Elijah on the Passover, and has seen the unconscious Jew, may not say it is untrue.

In Seventeen Seventy-Six

By Philip A. Langh

AT the time of the War for Independence there were about two thousand Jews in the American colonies. They were scattered throughout the Atlantic coast cities. Most of them were of Spanish and Portuguese origin. They had come from Holland, England, the West Indies and Central and South America—descendants of the brave band of exiles who, in 1492, left the Iberian peninsula for all the corners of the earth. They were scions of a noble stock, possessors of a lofty heritage, lineal descendants of Yehuda Halevi, the poet, of Maimonides, the philosopher, and of Samuel Hanagid, the statesman.

A fairly large percentage of the total Jewish colonial population served in the Continental Armies. There are a number of interesting records of the service of Jews in the cause of American independence, such as a certificate issued by the New York Committee of Public Safety, in January, 1776, which reads in part as follows:

"Hart Jacobs, of the Jewish religion, having signified to this committee that it is inconsistent with his religious profession to perform military duty on Friday nights, being part of the Jewish Sabbath, it is ordered that he be exempted from military duty on that night of the week. . . ."

A surprisingly large number of Jews in the American army attained high positions, three of them rising to the rank of Major and four to that of Lieutenant Colonel.

THE first Jewish congregation on North American soil was founded at Newport, R. I., in 1658. It was called "Jeshuat Israel" and was composed of fifteen Portuguese families from Holland. As Newport developed into a commercial port, the Jewish community grew. Its numbers were augmented by successive waves of immigration, the largest of which reached the American shore in 1684, 1745 and 1755. In the latter year came the Marranos, or "secret" Jews, immediately following a disastrous earthquake in Portugal. At the outbreak of the War for Independence, the Jews of Newport numbered eleven hundred and seventy-five, or more than half of the Jewish population of all the colonies.

In 1762, the Newport Jewish community, under the leadership of Isaac Touro, erected a synagogue.

During the war, the British burned the city. Its inhabitants fled and the rapid rise of the Jewish community, which had been destined to become one of the most important in the country, suddenly came to an end.

The synagogue was untouched by the flames and was the meeting place for the General Assembly of the State of Rhode Island when it convened for the first time after the city was evacuated by the British forces. Moses Seixas, one of the leaders of the Congregation, addressed a celebrated greeting to George Washington when the General visited Newport in 1790. It read:

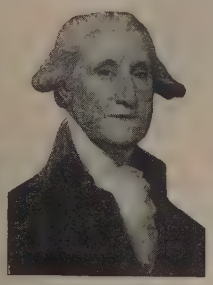
"Sir: Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit, and to join with our fellow-citizens in welcoming you to Newport.

"Deprived, as we have hitherto been, of invaluable rights of free citizens, we now,—with a deep sense of gratitude to the Almighty Disposer of all events,—behold a government erected by the majesty of the people, a government which gives no sanction to bigotry, deeming every one, of whatever nation, tongue, or language, equal parts of the great governmental machine. This so ample and extensive Federal Union, whose base is philanthropy, mutual confidence and public virtue, we cannot but acknowledge to be the work of the great God, who rules the armies of the heavens and among the inhabitants of the earth, doing whatever deemeth to Him good.

"For all the blessings of civil and religious liberty which we enjoy under an equal and benign administration, we desire to send up thanks to the great Preserver of men, beseeching Him that the angel who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all the difficulties and dangers of this mortal life; and when, like Joshua, full of days and of honors, you are gathered to your fathers, may you be admitted into the heavenly paradise to partake of the water of life and the tree of immortality."

To this letter, written in a style reminiscent of the quaintness of rabbinic Hebrew, the father of his country wrote a response which has become a famous historical document. Washington's message appears in display on this page.

Address of George Washington to the Hebrew Congregation of Newport



"THE citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitations. All possess alike, liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

"May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good-will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid. May the Father of all mercies scatter light and not darkness in our paths and make us all in our several vocations useful here and, in His own due time, everlastingly happy."

IN time, members of the little congregation migrated to the more flourishing cities of New York and Philadelphia. "Jeshuat Israel" became extinct.

But Newport was still home for its members, and many of them, upon their death, willed to be interred in the famous little cemetery of that city, where, "beside the never silent waves," they now rest in their sleep of ages.

In 1858, the poet Longfellow visited the cemetery and was inspired to thoughts which he expressed in the following beautiful form:

How strange it seems! These Hebrews in their graves,
Close by the street of this fair seaport town,
Silent beside the never-silent waves,
At rest in all this moving up and down.

How came they here? What burst of Christian hate,
What persecution, merciless and blind,
Drove o'er the sea—that desert desolate—
These Ishmaels and Hagars of mankind?

Pride and humiliation hand in hand
Walked with them through the world where'er they went;
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

For, in the background figures vague and vast
Of patriarchs and prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming time.

And thus forever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a Legend of the Dead.

The American tradition which the brave Jews of 1776 helped to create has been bequeathed as a lasting ideal, and the American people are bound to think of those early Jewish patriots with warm gratitude in this month when they celebrate the birthday anniversary of the father of American freedom.

Extension of Hillel Foundation Is Planned

THE B'nai B'rith Hillel Foundation grows in ever-widening circles. At a meeting of the Hillel Foundation Commission in Cleveland last month it was voted that the next Hillel Foundation be established at the university in Berkeley, California, provided the funds obtained through the efforts of the Wider Scope Committee will justify the extension of this work.

Rabbi Frankel and Rabbi Solomon Goldman were authorized to make an investigation of conditions in the University of Pennsylvania and in Cornell to determine the Jewish needs in those institutions.

Rabbi Frankel reported the establishment of the Foundation at the University of Michigan.

"I am happy to report," he said, "that the Michigan Foundation has thus far made very rapid strides. We only hope that the prevailing condition will continue.

"Rabbi Adolph Finkelstein and Mr. Leonard Cohen are in charge of this newest Foundation."

The Commission considered how to extend the influence of the Hillel Foundation within universities having small number of Jewish students. Rabbi Frankel was requested to prepare tentative plan that will meet this situation.

The budget for the Hillel Foundation for 1926-1927 is as follows:

Current expenses, $65,920; in 1925-1926 the current expense budget was $47,685.

Permanent improvements, $3,150; in 1925-1926, $6,250.

Those present at the meeting of the Commission were Alfred M. Cohen, President of the Order and chairman of the Commission; Rabbi Louis L. Mann of Chicago; Rabbi James G. Heller of Cincinnati; Rabbi Benjamin M. Frankel, Rabbi Solomon Goldman and Dr. Boris D. Bogen, executive secretary.

The Commission extended its sympathy to the family of its late member, Judge Harry M. Hoffheimer.

A Romance of Statistics

BELOW is a serried row of statistics, but never has romance itself been more appealing than these statistics. They tell of people who three years ago, fleeing from their native lands, came, impoverished, to a land of strangers and have built there a new life.

These people were Jewish refugees from Eastern Europe who, being barred from the United States, settled in Mexico City. B'nai B'rith befriended them, assisted them substantially, helped them to adjust themselves to their new environment and the statistics below, provided by Mr. J. L. Weinberger, in charge of the B'nai B'rith Mexican Bureau, picture the enheartening results.

Here are described the businesses, trades and professions they are practicing and the number of immigrants engaged in each.

75 Tailors and dealers in men's wear.
20 Manufacturers of women's dresses.
12 Cap makers.
20 Boot and shoe manufacturers.
10 Jewelers and engravers.
12 Jobbers or distributors of hardware.
11 Chinaware dealers.
10 Dealers in confectionary and miscellaneous articles.
10 Restaurant owners and boarding house operators.
65 Hosiery and neckwear dealers.
60 Market booth operators selling cutlery.
4 Hosiery manufacturers.
3 Garter and suspender manufacturers.
1 Carton manufacturer.
1 Paper bag manufacturer.
1 Tanner.
4 Manufacturers of Purses.
1 Milliner.
55 Taxi and jitney operators.
3 Photographers.
1 Book binder.
1 Printer.
1 Dealer in metal furniture.
6 Electric shops.
2 Tinners.
3 Plumbers.
1 Blacksmith.
2 Auto and machinery repairmen.
3 Junk dealers.
3 Painters.
3 Carpenters and upholsterers.
11 Bakers.
4 Grocers.
4 Kosher butchers.
2 Sausage makers.
2 Cafes.
3 Ice cream parlor operators.
6 Dairy farm operators.
3 Beauty parlor operators.
5 Barbers.
3 Dealers in pictures, frames and mirrors.
6 Auto accessory dealers.
6 Gasoline station operators.
3 Garage owners.
2 Liquor manufacturers.
1 Candy manufacturer.
1 Snirt manufacturer.
1 Industrial chemist.
1 Glue manufacturer.
1 Canner.
1 Pharmacist.
8 Doctors.
10 Dentists.
150 Installment peddlers.

The Story of Purim

Retold in the Light of Modern Archaeological Research

By Moses Jung

SOME years ago, while I was a student at the University of Vienna, I attended a lecture by a prominent Rabbi on the significance of Purim. He was in the habit of placing s problems before his audience.

"Friends," he said, "I have a con-ssion to make. I read a book of the ible for days and days. . . I searched r God and I found Him not. . . I ound Him not. . ."

Whereas, outraged at the irreligious ttitude adopted by the Rabbi, a well-nown member of the community left he hall. . . "Searched for God and ound Him not! And that from a abbi!"

Had the worthy gentleman remained short while, he would have heard the abbi's concluding words: "I found ot His name in the Megillah. . . ."

A "Godless" Book

For indeed this is one of the peculiar haracteristics of the Book of Esther. While the events which it describes ave been celebrated on the fourteenth lay of the month of Adar for more han two thousand years; while the Jewish people always have been deeply conscious of the miraculous escape of heir brethren from wholesale exter-mination in the Persian Empire, and the Feast of Purim has become an integral part of Jewish Tradition—the fact remains that throughout the book there is not a single mention of the name of God.

Instead of proceeding forthwith to a discussion of this point and of some others raised by modern biblical scholars, we propose to re-tell the story of Esther in such a way as to retain as far as possible its vivid dramatic setting and unusual poetical charm while at the same time weaving into it some of the results of modern scholarship.

The Crowning of Esther

Part I

FOR centuries, historians have attempted to identify Ahasverus of the Bible with some Persian King of flesh and blood. His name was unknown to Persian Chronology, it was a mystery to the Greek translators of the Bible, the authors of the Septuagint. It is due to the comparatively recent deciphering of certain cuneiform inscriptions that we know "Xerxes" to have been a corrupted Greek transcription of the name that is written in the Bible "Ahasverus."

The mists of twenty-three centuries are dispersed, and we see the Persian King Xerxes, best known for his unsuccessful wars against the Greeks, at the table in the banqueting hall at the Royal Castle in Shushan, the Capital of Ancient Persia. On his right sit the Seven Princes of Persia and Media, those dangerous confidants of the King of whom we shall hear more. On his left are the princes and the generals of the royal army of Persia and Media.

Esther Denounces Haman

This is a convention that is being held in the third year of the King's reign, in the year 482 B. C. E. The Greek wars of his predecessors had been costly. The people were murmuring. The taxes were still mounting. But the King's will was the supreme power of the land. The King was the son of Mithras, the sun-god. He was God himself, and woe unto him who would defy the orders of His Majesty. What mattered it if defeat mounted on defeat, if the country was exhausted? There sat the lords of the land, making further plans for a really invincible expedition to conquer the Hellenes. They took council for one hundred and eighty days. When these days were fulfilled, there was a sumptuous seven-day banquet and there was wine in vessels of gold and, wonderful for our generation today, "drinking was according to the law."

They had met for business. . . But now their tongues had been unloosed by too much wine and their actions had become exceeding unmannerly.

When, on the seventh day of the banquet, the King felt in a particularly frolicsome mood, he commanded the seven Chamberlains that ministered to him to bring his Queen Vashti before him, the Queen to be robed in costly garments and with the Crown Royal on her head in order that she might show the people and the princes her beauty. For she was fair to look upon.

Now the King's legitimate Queen, the mother of the Crown Prince, was a Queen of the first order. She came from the Royal House of Persia and was to be treated with due respect even

by Xerxes. But there were Queens of the second and third order.

It happened that Vashti was a lady of no mean purpose. She flatly declined to leave her boudoir.

The Chamberlains announced the Queen's decision and the storm broke. There was a hectic scene, a fizzle from an artistic point of view. His Majesty washed his soiled linen in public—he aired his marital difficulties before the assembly—he raged. The noble Chamberlains were in grave danger—but the "Seven Wise Men" came to their rescue.

With great aplomb, and full of that serio-comic indignation characteristic of men who have drunk too much, they represented to Xerxes that Vashti's refusal, when it became known, would have a devastating effect on domestic peace throughout Persia, so that all husbands, Princes and commoners alike would suffer. This deed of Vashti's, they pleaded, would become known among all the other women who would henceforth treat their husbands with contempt, and claim that since women's fashion was decreed by beautiful Vashti, they would follow her example and refuse to obey their husbands' summons.

Hence, these worthies continued, the King in his grace should issue a royal decree deposing Vashti, who after all, was only a Queen of the second order, confiscate her estate and give it to some one who was better than she.

Xerxes, though a weakling, would probably have postponed his decision. But on the faces of some of his generals he noticed a malicious smile. . . "Xerxes who plans to crush the Greeks is now beaten in his own house". . . His royal dignity was hurt. And so it was that Vashti was deposed by a royal decree which was affixed to every government building throughout Persia.

Part II

THE events narrated in the second part took place three years later. Ancient History Books are full of details of the unfortunate outcome of the war of 479 from which Xerxes returned to Shushan, a disillusioned man—who devoted the remaining years of his life to petty family or harem affairs.

A concise account of his reign was contained in the Annals of the King of Persia. But these books were destroyed by the soldiers of Alexander the Great. At present there are no records available about the fourteen years of his reign after the disastrous Greek war, no records except those remarkable illuminating flashes of information contained in the Book of Esther.

No more the self reliant boisterous Xerxes who had the waves of the Hellespont whipped with iron chains because they wrecked the rafts on which his soldiers tried to reach the European shore. . . . No more shop window imperialism . . . but a man whom misfortune has sobered. . . . Vashti, the strong, beautiful Vashti, he had never forgotten. He made inquiries after she had been sent into exile, but no trace of her was found. Perhaps the seven wise men had treated her as a rebel, and rebels in Persia were not permitted to live.

At any rate they decided on the old expedient of distracting the King's attention by arranging another official gathering-in of pretty damsels. Hegai, the King's Chamberlain and Administrative Director of the Harem, with his well trained hosts of assistants, canvassed every house in Persia for likely candidates for the rank of third degree Queen. No doubt many parents were highly flattered by the idea of the dignity that might be bestowed upon their daughter.

But there were others of the Mordecai and Esther type. Both belonged to a noble Jewish family which traced its descent to the exiles carried away from Palestine by Nebuchadnezzar—a century before the Purim story happened. They surely knew of the new Commonwealth which their able compatriot Zerubabel, the Sir Herbert Samuel of Persian times, was sponsoring in Palestine redeemed. They had no respect for the King's primitive religion and looked with amazement at the docile Persian subjects who permitted him to rule over their bodies and souls. Never was a Jewish King, a *melekh*, more than an adviser to his people, and whenever he attempted to introduce tyrannical methods into Palestine he met with serious trouble, as Solomon, who was deposed.

One day Hegai's officers knocked at the door and inquired after Esther. . . The die was cast. In vain Mordecai pleaded that Esther be spared. The King's warrant could not be disregarded. And so Mordecai had to resign himself, temporarily at least. Meanwhile he would be near her . . . and would watch developments. For Mordecai was one of the King's secret agents, who resided within Shushan Habirah, the royal district, and who would report to the King on things seen and heard. As parting advice to Esther he urged that she be silent as to her origin lest her superior culture draw the King's attention to her person. There was still a good chance to be overlooked in the crowd of aspirants.

But Esther's natural charm was the greatest obstacle to the realization of Mordecai's hopes. The King found her more beautiful than Vashti so that he set the Royal Crown upon her head and made her Queen, successor to Vashti.

Part III

FOR five years nothing untoward happened. But in the twelfth year of Xerxes' reign, Haman, the son of Hammedatha, was advanced in rank and his seat was set above all the Princes that were with the King. And all the King's servants that were in the King's gate bowed down and prostrated themselves before Haman; for the King had so commanded concerning him. But Mordecai bowed not down before him.

It is known that foreign ambassadors at the Persian Court would not be required to make obeisance to Persian dignitaries. Greek representatives never did. But Mordecai was a Persian subject and did not represent a foreign government, and he was the only one who openly defied the Prime Minister. Haman felt that a direct attack on him might be without avail, for Mordecai was a highly trained civil servant and could not be spared. The next best thing was to attack his people and thereby make him suffer.

Xerxes was fully engaged with his private affairs and relied on Haman. One day Haman discussed with the King the internal conditions of the Empire. Persia had never been able to subdue completely the numerous wild tribes who lived at the outskirts of the country. Many districts were so dangerous that even the King could not pass through them without paying a tribute to the tribes. Haman took advantage of the fear that the King felt for the security of his domain. He told the King of a certain people—he craftily omitted to mention its name—which was scattered abroad and dispersed among the peoples in all the provinces of the kingdom, "whose laws were different from those of every people," who did not keep the King's laws and whose continued existence was a menace to the security of the Empire. Haman offered to destroy them and in addition to pay a huge sum into the King's treasury. The King was de-

(*Continued on page* 216)

One of the People

HE CALLED himself Achad Ha'am, One of the People. The world almost forgot his name was Asher Ginzberg.

He was a prophet of modern Israel. A dreamer, a writer, a business man, a pioneer of Zionism. He had little in common at first with those who were called the practical men of Zionism.

The spirit of Israel must be reborn, he said. Zionism was a means to that end. He called his Zionism "spiritual Zionism." The spirit of Israel must live again before Israel could realize the fullness of his ancient dream.

He saw that Palestine without the spirit would be only a house; he wanted a Jewish *home* for Israel. He did not want merely a Palestine colony; he was the prophet of the spiritual nation.

* * *

HIS death occurred last month in Tel Aviv. His eyes witnessed the material glory of the new Zion. All about him in Tel Aviv were the new streets, thriving businesses, real estate promotion, traffic officers, autos, and not far away the Jewish pioneer was cultivating the soil and wresting a living from the desert places.

Behold, Israel had returned to the land of his fathers and was a business man, a farmer and an artisan. Achad Ha'am could hear Israel the carpenter driving his nails into new structures; he saw Israel the real estate man driving his bargains.

But Achad Ha'am continued to dream of the spirit of Israel returning also, and he died with the dream in his eyes.

* * *

THE spirit of Israel wanders in the world, seeking a home among the Jews. It has sought in vain in America where the Jew is very busy with many things and has no time to entertain the spirit of Israel.

Israel builds magnificent synagogues and temples, costing a million and more, as places in which to shelter his homeless spirit. But the spirit of Israel will not remain confined in the synagogs and the temples and seeks a place in the home and the life of the Jew; Israel is not at home to his spirit.

Fifty years Achad Ha'am was the prophet seeking a home for the spirit of Israel in Palestine.

HE LEAVES behind his dream whereupon others might build a Palestine not merely of material well-being, of prosperous business, of threshing machines, autos and traffic officers, but a Palestine rich with Jewish life.

This was his dream. May we not take a portion of it for ourselves in America to the end that the spirit of Israel may not go altogether homeless among us? We who are so rich are so poor in Jewish life.

* * *

IN MANY cities in America and in Europe, meetings have been held to honor the memory of Achad Ha'am.

Achad Ha'am

And on the day of his funeral in Tel Aviv the thousands came from everywhere in Palestine to pay him tribute.

He had been a merchant in London and when infirmities came upon him five years ago he went to Palestine to die. Here hung the star of the ideal he had followed for fifty years; here he would come to the end of his life.

It is written of him that in his closing years he was no longer Achad Ha'am but only the shell of Asher Ginzberg.

* * *

ASHER GINZBERG was born in the town of Skvir, government of Kiev, Russia, in 1857. His family were Chassidim. Early in life, he was launched upon a rabbinical career, but his searching mind reached out for wider knowledge than the Yeshivah afforded. He studied medieval Jewish philosophy and Hebrew grammar.

It was in 1884, when he had settled in Odessa, that he became one of the pioneers of the Zionist movement as a member of the executive committee of the Chovevei Zion which antedated Dr. Herzl a number of years.

Soon European Jewry began to hear of him. He wrote in Hebrew, speaking as the prophet of his dream—a Zion, the home of the spirit of Israel. Politics, the mechanics of Zionism, concerned him little; Israel must be made worthy to inherit Zion by the cultivation of the Jewish spirit.

He wrote a Hebrew that was the forerunner of modern Hebrew literature.

* * *

HE CAME in conflict with Herzl's political Zionism. He saw in it a danger to his spiritual Zionism. Political Zionism had to do with the physical Jew; he was concerned with the spirit of Judaism.

This was his theme for fifty years. But when the time came for the establishment of "the homeland," the practical men of Zionism came to him for counsel.

"In the days of the Balfour declaration he was probably at his best," Dr. Chaim Weizmann writes. "There the philosopher, the practical man (many forget that Achad Ha'am was an eminently able business man) and the sage were fused into one. His advice, his guidance, his criticism, his caution were tremendously valuable, and tremendously constructive. . . . His experience was vast. But above all I treasured his profoundly analytical mind."

* * *

WEIZMANN tells a legend of Achad Ha'am:

"There is a story told of Achad Ha'am's early years regarding the manner in which he lost his fortune—in the far-off days of the Odessa Committee. It was during one of the sessions that the news was brought to him that a fire was consuming his factory. Achad Ha'am did not interrupt or break up the meeting. He carried it thru to a close and only when it was officially ended did he go to find out what had happened to his possessions. It does not matter whether the story is true in detail. It is truer than that: it is true to the spirit of the man."

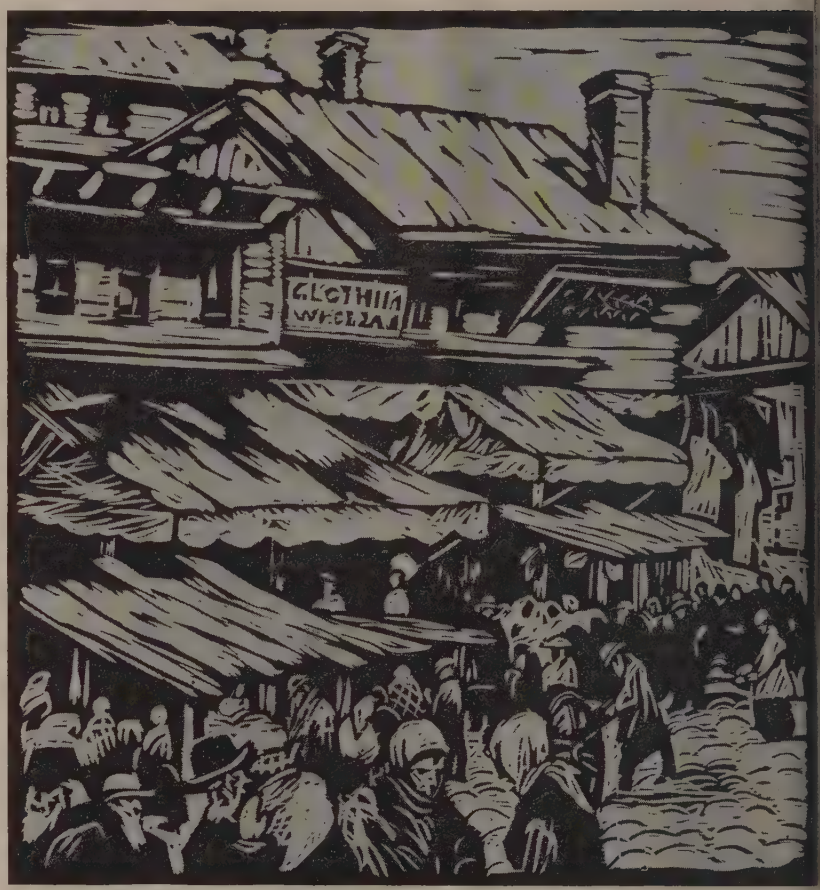
Todros Geller

A Militant Exponent of Jewish Art

By J. Z. Jacobson

IF YOU have never seen the dried branches, which for a week have served as covering for *succohs,* blazing and crackling in a gargantuan bonfire in the courtyard of synagogues in one of the typical Jewish townlets of the pale of old Czarist Russia, the night after *Simchas Torah;* if you have not felt the flow of blood in your veins and a great rock roll off your heart as the *shophar* was blown and the immortal hope once more pronounced at the close of *N'iloh* on *Yom Kippur;* if you have never opened the door to let in the prophet Elijah on *Seder* night; if you have never witnessed a performance by a troupe of Purim players; if you have never watched your father light the candles on *Chanukah* and heard him fervidly recount the miraculous tale of the Maccabees and the jug of olive oil; if you have never come from *cheder* with a veritable regiment of boys, lighting your way through pitch dark streets with old-fashioned tin lanterns and singing merry tunes to keep up courage; if you have never watched your mother, with a glowing face, blessing the candles on Friday night; if you have never sat around a long table at the rear of an old synagogue discussing the legends and lore and legal casuistry of the Talmud; if you have never tried to solve the hoary riddle as to the why and wherefore of all the world's hatred of the Jew; if the name Theodor Herzl was never sacred to you; if you have never sat in at meetings with other young enthusiasts rhapsodizing over the liberation of the Jews and their restoration to a place in the sun; if you have never read Peretz's allegories or Sholom Aleichem's poignant character studies; if you have never shopped on Maxwell or Hester streets; if all these experiences be strange to you, then I fear that you will not get the full significance of the work of Todros Geller. For Todros Geller is a Jewish artist, a militant exponent of Jewish art.

I have on several occasions discussed art with Geller and he has made it clear to me that when he speaks of Jewish art he has in mind the conception and not the execution, the theme, or rather the manner of approach to the theme, and not the physical element of style or technique. Geller maintains that if an artist is a Jew there will be Jewish characteristics discoverable in his work even though he, the artist himself, be unaware of the fact. But as for Geller himself, he is a Jewish artist consciously, working with Jewish themes whenever opportunity permits and seeking always to give expression to his conception of the collective soul of the Jewish people, or of familiar groups and categories of the Jewish people.



"Maxwell Street"
(Wood cut)

Geller's aims will be simplified for us if we think of him as trying to do, through his mediums, what Peretz and Sholom Aleichem did through theirs, in so far as that is physically possible. The effects produced by a piece of plastic art are perhaps more nearly akin to those produced by a musical composition; in both cases they directly and instantaneously stimulate the emotions. The effect of a piece of writing, however, may be simultaneously intellectual and emotional. The literary artist has the advantage in the variety of effects at his command, while the composer and painter are aided by the intensity of effects. Now Geller, so far as plastic artists go, is cerebral; but in the nature of things, as I have already intimated, it is possible for him to be cerebral in his conceptions only, and not in the direct effects of his work upon the beholders of it. The primary reaction of one looking at pictures must of necessity be purely emotional; the thinking may, and, in the case of anyone looking at Geller's work with

eing eyes and an understanding art, does come afterwards when (to orrow a part of Wordsworth's famous ctum), "emotion is recalled in tranility." Thus we can see how, though ey may be working with the same emes, the effects which Sholom leichem and Peretz produce will different from those produced by odros Geller.

"Yiddle Mit 'n Fiddle, Berel Mit 'n Bass."
(*Wood cut*)

Like other authentic artists, Geller as gone through a period of *wander ahre* as well as *lehr yahre;* and he as had a more difficult struggle than ost. He was an artist by nature, instinct, inclination, way back in his arly boyhood years in the Ukraine; nd hence when fate and fortune carried him through the rather isolated orners of the Near East he looked t men and things with the eager and nsatiable eyes of a born artist. And e has never forgotten what he saw. ater he came to Canada and made is home in Montreal and Winnipeg, here he earned his living chiefly as a hotographer. There he took an active art in the fight for the development nd expansion of Yiddish culture and Jewish nationalism in harmony with he political, economic and cultural iberation of all the peoples of the world.

It was not till after Geller came to Chicago, about ten years ago, and already then a married man, that he was able to find time to take a formal course of training in his chosen field of work. He worked by night and studied by day at the Art Institute of Chicago; and since completing his training he has gradually attracted notice in ever wider and wider circles. At present he teaches at the Chicago Jewish People's Institute, draws illustrations for Jewish periodicals and books, and makes woodcuts on themes closest to his heart.

Geller makes an occasional water color. His pen and ink illustrations are singularly powerful and impressive. There is a frontispiece which Geller did for Selig Heller's book of Yiddish verse, entitled: *Alte Weggen.* It is a heart-lifting scene of a procession which might well serve as a symbol of the

A Frontispiece by Geller

Zionist movement or of the whole contemporary Jewish renaissance. The pure white light of it, the aspiring domes, the stoic courage and hope which speak through the posture of the marching men, somehow make the drawing sing with a rolling song of victory won after much wailing and waiting.

The wood cut, however, is Geller's forte. This medium of sharp lines and twisted curves, of sombre, heavy, brooding shadows, seems to be ideal for Geller's peculiar talent and his favorite themes. Here he is able to give us memorable and graphic glimpses of the pathetic and moody, yet ever happy and hopeful life with which the ghettos vibrate. Through his wood cuts, Geller gives us indelible impressions of the paradoxical make-up of the eternal Jew, who is at one and the same time bluntly and naively simple and as puzzling as the most intricate riddle—of the tortured but majestic Jewish soul which, as Anatole France put it, "has never surrendered"—that strange, wayward Jewish soul which is everywhere at home and nowhere at peace, and which believes in nothing and somehow believes in everything.

"Yiddle Mit 'n Fiddle, Berel Mit 'n Bass," is to me the most moving of Geller's wood cuts. You can see the little houses in the background dancing while the two weary old *klezmer* play away on their instruments. It is a picture of stoic resignation and yet not quite resignation, for music pierces the despair. Another very intense work by Geller is the Penitent or, as it is called in Hebrew-Yiddish, "Al-Chet." Here we see the bitterly, sorrowful features of a pious old Jew, who is pouring out to his God the whole burden of his heart.

"Maxwell Street" presents a different sort of mood. Here you have a

"Horse Raddish Grinder"
(*Wood cut*)

somewhat shrouded view of a fascinatingly exotic market crowd of people absorbed in the familiar yet always odd business of buying and selling herrings and cabbages and trinkets and things.

The cumulative effect of Geller's work is somehow that of weird and irresistible music playing hide and seek with dark despair.

Our Neighbors

By Isabel Mayers

YOU would like the Leighs. They are genteel Jewish people and they moved up on our hill solely because of the view. Their Spanish stucco house is set back from a soothing approach of green lawn and their shrubbery has a subdued glisten and neatness. The house itself is furnished in American Colonial, faultless in taste and discreet in color notes. They have not neglected the exotic: their brass samovar, "picked up for almost nothing," rests on a mahogany pie-crust table, over a gold-and-crimson threaded priest's robe.

Mrs. Leigh, Natalie, is a graduate of the University of Illinois, and Mr. Leigh, Martin A., though he did not go through college, comes from a strictly German Jewish family noted for refinement and splendid club work back in Sedalia, Mo. The Leighs have two children—Joan, aged five, and Anthony, just two.

Joan is the pride of the New Progressive Kindergarten. In immaculate chambray, appliqued with gay Modern Art motifs, she leads her group in clay modelling. And little Anthony has beautiful table manners. Mrs. Leigh is prominent in Parent-Teachers' meetings and Child Study Groups, and is a most excellent mother. Martin, who is a very successful Certified Public Accountant, reads all the books Natalie orders, and they take Harper's, the American Mercury, the Nation, Vanity Fair, and the New Yorker.

Not merely on Friday nights do the Leighs have candles on their dinner table, and when they advertise for a maid they always specify "American cooking." Too, the Leighs are scrupulously careful about not raising their voices in public or being "loud," or "offensive" even at parties.

Natalie Leigh did some Social Service work in Chicago before she was married, so she knows all sorts of interesting people. We have even met a lady poet and a good-looking labor organizer at her house. But for the most part their guests are family connections: Aunt Minna who married Uncle Anton in Urbana; Cousin Hattie who had that strange affair with the electrical engineer, the Roumanian, in Rochester; Sister-in-Law Gertrude who studied dietetics. And any number of their in-laws are Gentiles, including one Catholic. Not a seriously practicing Catholic, of course, but brought up in a convent and everything. The Leighs are very droll about these "goyish" relatives of theirs.

We got along beautifully with our neighbors until along about Christmas time. Their little Joan sang:

"Away in the manger,
No crib for His bed"

so expressively at my Susan's party that I became expansive.

"I just love children's parties," I confessed. "I'm so sorry I don't know a lot of other excuses for parties. Hindu festivals, for instance, ought to be particularly lovely! And Chinese, or Gaelic—(I had just looked through 'The Golden Bough' lately). And Jewish, I suppose. It would be rather quaint, wouldn't it, to give 'em a Jewish party, don't you think? Isn't there something like Chanukah or Purim, where they have presents, and lights and fun, or something?"

The Leighs were not warm to the suggestion. "Certainly not. It's foolish to go and exaggerate racial distinctions, I think," said Natalie. And Martin put in, "We're Jews solely by accident, anyhow; all this rot about 'racial heritage' you know, nothing to it. Just human beings. Gives the kids silly prides and identities that may make trouble for 'em. We never emphasize anything like that," he said virtuously.

And that made me perverse. "But there are rather nice Jewish festivals, you know. I remember one with a little house made of green boughs and things, really very pastoral, almost vegetarian, Succoth, I think they called it."

"But why on earth make the children Jewish-conscious?" said Natalie. "Of course some of our best friend are Jewish, but still—"

A dire thought struck me. "Las year my Susan, I can't think how i happened, ran across a mazoh. Sh asked me about it, and I told he things: Passover, you know, and tha stuff they baked in the sun, and th water closing over them. She love the story. Now suppose," I do ge the strangest ideas, "just suppose," said, "your Joan *should* find mazoh!"

"She *wouldn't*," said Martin quickly

"One can never be sure of things," I hinted darkly. "At my house, fo instance—they're rather nice wit marmalade—Scotch marmalade, o course. What would you tell her i she asked you?"

"Just a cracker," said Natalie.

"But you remember the Parenta Conference, Natalie, where they in sisted that you Must Tell the Child th Truth. You know: like where d babies come from? Why can't I us my fingers for lettuce, and what ar matzoths? Surely it's a kind of duty isn't it? And Jewish history—"

"I don't know any Jewish history," Natalie interrupted rather crossly.

"Oh, but you didn't know much zoology or whatever it is; you told me you flunked it most awfully at college. And yet when Joan asked you where lobster salad came from, you looked up all that stuff about crustaceans and told her everything a young child ought to know about lobsters. Merely"—I hastened to point out—"as a matter of general culture. Like Negro spirituals, for example, or folk dancing. By the way, I know some awfully funny old Jewish songs my grandmother used to sing. One lovely thing that goes like this:

"'Off 'n Pripichik
Brent a feier-l—'"

"Terrible!" Martin announced. "I can't see any sense—"

"Oh, but Joan's nose might grow, after all." Joan does resemble Martin strongly, and, too, as Lewisohn says so tactfully, the prayer-chant is apparent in every tone of Martin's

(*Concluded on page* 206)

Convention of Union of American Hebrew Congregations Takes Steps for Spiritual Revival

A NEW tendency in the Reform Jewish movement developed at the Thirtieth Biennial Council of the Union of American Hebrew Congregations, the National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods in Cleveland, January 16th to 20th. How to revive and preserve the Jewish spirit; how to save our youth for Judaism—it was for the consideration of these questions that the Union and its affiliated organizations convened. And in the answers voiced by the speakers of the convention it was seen that the mind of Reform Judaism is directed toward a return to some of the fine traditions and ceremonials that made religion a living force in the daily lives of our fathers.

The keynote was sounded by Ludwig Vogelstein, chairman of the Executive Board of the Union, who said:

"Is it possible that we have gone to the other extreme in the process of liberalizing our thought and of discarding ceremonials and religious customs? In our desire to emphasize the ethical side of religion and to stress the moral aspect of life, have we not obscured for ourselves the beauty and value of spirituality?"

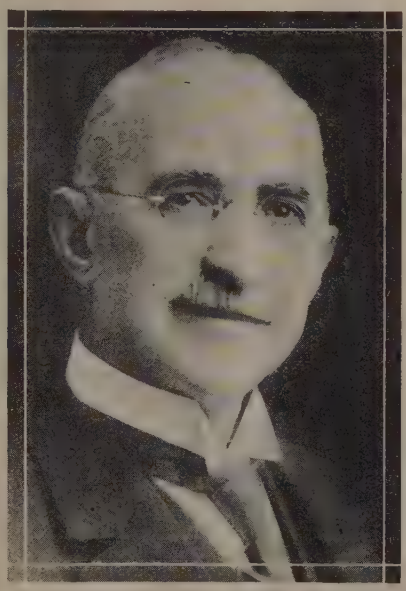
This thought was reasserted by Dr. Lee K. Frankel, of New York, Dr. Julian Morgenstern, president of the Hebrew Union College, and Henry Morgenthau, of New York.

"If we are to make progress, we must do so by retracing our steps," said Dr. Frankel. "Progress, in our case, means not only discovering something new, but refinding something we have lost. I refer, in particular, to the home and to the religious atmosphere which formerly surrounded it. This is something we must recover."

Pointing to the fact that restricted immigration has removed philanthropy as the principal moving force in Jewish life, Dr. Morgenstern said:

"Education is our new watchword — Jewish education of our leaders, our teachers and our masses, so that upon the foundation of true Jewish knowledge and understanding of what is fundamental and eternal in Judaism, and what are the underlying principles of our true historic development, we may go forward with open eyes, steadily, surely, wisely, in our responsible task of reforming Judaism."

"Judaism is the basic truth of religion and as truth is eternal, the perpetuation of the Jewish religion is fixed and it is merely the method of its preservation that we must discuss," Mr. Morgenthau stated.



ABOVE: Ludwig Vogelstein who was re-elected Chairman of the Executive Committee, and to the right, Charles Shohl, re-elected honorary president of the Union of American Hebrew Congregations.

IT remained for Dr. Nathan Krass, of New York, to discuss the Jewish youth problem—the education of Jewish youth—with which the convention at Cleveland was mostly concerned.

He pointed to the tendency to reprove youth and said that to all this scolding, youth has an effective answer.

"Youth," Dr. Krass asserted, "says to its elders, 'who was responsible for the last war? And who fomented that world-wide catastrophe? If there is anything in the record of modern youth as immoral, as reprehensible, as unspeakable and as full of turpitude as that horror, I should like to see it.' . . .

"What we need . . . is a multiplication of personalities to come in contact with our young people. We need teachers of power, passion, fervor and fascination in our religious schools. Send your strongest men, your greatest leaders, to the young; for youth wants example as well as precept."

B'nai B'rith has not only seen the need, but has acted. So declared Rabbi Krass, pointing to the B'nai B'rith Hillel Foundations as the best, most effective effort that has yet been put forth to save the Jewish student for Judaism.

To this statement by Dr. Krass was added the testimony of Dr. A. L. Sachar, a member of the faculty of the University of Illinois, who delivered a paper on "This College Generation."

"We used to be very indulgent towards college cynicism, intellectual measles, we called it," Dr. Sachar said in part. "Every student gets them and most of them recover. . . . .

"I wonder if we can take the same attitude today. . . . perhaps what the student feels is a barometer of the

general spiritual unrest; he is asking very serious, very pertinent questions.

"With the Jewish youth the problem is complicated further. . . It is enough to be a Jew and to suffer for it socially without adding further burdens that may easily be avoided. . . .

"The problem is how are we to influence this great mass, partly serious, partly frivolous, to appreciate, to understand, to love Jewish religious and cultural values. . . .

"Several organizations have already entered the field. The most inclusive is the B'nai B'rith Hillel Foundation, first established at the University of Illinois in 1923. It has already extended itself on four campuses in the Middle West and it hopes to extend itself to every campus where there are enough Jewish students to warrant such an organization. Its principle is to create a center on the campus, close to the student, playing on his religious, intellectual, social and recreational life, interesting him in every field of Jewish activity. The student is met personally, he is met in his group, he is met in the mass. Whatever qualities or interests are latent in him are brought to the surface and an attempt is made to develop them."

* * *

A GREAT mother in Israel pleaded before the convention for a revival in the home of those simple religious observances which have been lost in the onward march of American Judaism. She was Mrs. Abram Simon, of Washington, who spoke for the National Federation of Temple Sisterhoods.

"What is wrong with the Jewish home?" she asked. She answered: "It is not Jewish. . . A Jewish home implies an atmosphere where the traditions of Israel have their play and piety, where religion in prayer and in practice pervades the family life, where discipline is not lost in love, and where God is a household Companion.

"But religion in the home becomes vague unless relieved and enhanced by illustrative ceremonial and prayer."

* * *

THE Convention did not lose sight of its obligation to social problems that effect humanity in general. After a lengthy debate, these social principles were approved:

1. The recognition of the principle of mutual service through the performance of economic functions as of first importance to our social philosophy.

2. The recognition of the dignity of labor and the realization of society's dependence upon the efforts of the toiler.

3. That human rights take precedence over the rights of property.

4. That a man's labor is his very life, and constitutes his primary service to society; it is not a commodity to be bought and sold in the market.

5. The recognition of the duty on the part of employer and employee alike to exercise in the adjustment of their own interests a due regard for the paramount rights of society.

6. The duty of the synagog and its pulpit to speak courageously on human rights as part of its prophetic function.

* * *

THE attitude of Reform Judaism toward world problems was expressed in resolutions approved by the National Federation of Temple Sisterhoods.

One of these resolutions called for the abolition of compulsory military training in colleges. Another urged President Coolidge not to abandon his efforts to obtain American adherence to the World Court and expressed the hope that the United States would continue to co-operate with the League of Nations Preparatory Commission on Disarmament.

The Union of American Hebrew Congregations approved a resolution urging arbitration in the dispute with Mexico. The Union also formally protested against the mistreatment of minority peoples in Roumania and other countries.

Henry Morgenthau
A prominent figure at the Union Convention

Our Neighbors

(*Continued from page* 204)

voice. Toned down, and meticulous in enunciation, but it is there. However, it's rather unfortunate I said that, because the Leighs are quite cold to me nowadays.

And their children are really delightful. Not slightly stormy like my Susan at all. But then Susan is admittedly more Jewish.

I, perhaps, have done more than merely pass through the ghetto. There was a little synagogue on Essex street in New York where my mother was married, and my father admits he was a tailor in Galicia before he went into real estate in Los Angeles. True, we weren't so awfully Jewish—my grandmother's Hungarian - German wasn't as messy as real Yiddish. But on 8th St., near Ave. C, where she lived, there were unmistakable savory Jewish smells and sharp, meaningful Jewish faces and quick movement. Candles lighted on Friday nights, old men, meditating in a soothing, detached bitterness on their way to "schule." Vivid phrases of housewives bargaining at pushcarts, voices going up and down and around, not "placed" and "even" like mine. These visits to my grandmother are vivid. Nothing more than sentimentality, no doubt; the clan, the race, the religion, mingled without point. But I recognize the "feel" of Jewishness everywhere. Sometimes it comes from the moving picture screen, with the ineffable schlemiehl antics of a Chaplin, poignant because of that ingratiating, affrighted look at misfortune which is peculiarly Jewish to me.

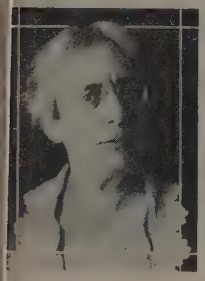
My child, though, will be brought up like the Leighs' to a pattern—gentility, quiet,—"you musn't be conspicuous,"—conformity will stamp out color and challenge. Susan will be almost indistinguishable, no doubt; and parents like us comforting ourselves: "Well, they won't be hurt so readily. They won't be isolated"—and knowing in our minds that this is folly, misreading our blood.

Well, the pictures in Susan's "Bible Stories" and "A Jewish History" look nothing like her Grandmother Fischer back in New York. And when I take her to Temple Street to forage for sour cream, or begels, she says: "the people here all talk so swishy, mother." And what is a modern parent to do? But at any rate, she knows about matzoths.

In the Public Eye

Henrietta Szold

HENRIETTA SZOLD sixty-six years old! It was last month that her workers in the national Hadassah headquarters, New York, celebrated her birthday with her.



Henrietta Szold

In her youth she was a teacher and to her hands came many of the first immigrants from Russia in the early eighties. She organized the first night schools in the country and was the pioneer in that work that is now given the resounding title "Americanization."

Zionism fired her heart and its cause became the labor of her love. She brought her love to many hearts and organized it as the Hadassah Society.

For three years she served in Palestine as assistant director of the Hadassah medical organization. It is written of her: "The day of her departure from Palestine was a day of mourning for thousands of known and unknown friends."

She is at the present time honorary president of Hadassah and chairman of the governing board.

* * *

Mrs. J. Walter Freiberg

A LEADER of fifty-five thousand mothers in Israel! Such is Mrs. J. Walter Freiberg, of Cincinnati, who has just been chosen by the National Federation of Temple Sisterhoods to serve a third term as its president.

Mrs. J. Walter Freiberg

At the convention of the Federation in Cleveland last month, the achievements of the organization under Mrs. Freiberg's guidance were reviewed. It was seen that a beautiful dormitory for the rabbinical students at the Hebrew Union College in Cincinnati had been constructed and equipped—a gift from the three hundred and twenty-eight Sisterhoods which comprise the Federation. It was seen, too, that many of the young men who are being prepared for Jewish leadership at the College, pursue their studies with the help of scholarships provided by the Sisterhoods.

Mrs. Freiberg is equally as active in the religious and cultural life of her community as she is in national affairs. She is a member of the governing board of the Council of Jewish Women in Cincinnati, and vice-president of the Cincinnati Symphony Orchestra Company.

* * *

Sophie Irene Loeb

AND so the prophetess came back to be honored in her own city. It happened in McKeesport, Pa., the home town of Sophie Irene Loeb, child welfare leader. A bronze statuette of her was presented to McKeesport and the mayor of the town accepted it in behalf of the community.

Sophie Irene Loeb

Miss Loeb, president of the Child Welfare Committee of America, is internationally known as a civic worker.

Her practical interest in Jewish affairs recently found testimony in the fact that she turned over all the royalties of her book, "Palestine Awake," to the United Palestine Appeal. A strong plea for orthodoxy among Jewish children characterizes her latest utterances in the field of Judaism.

In New York where she lives, Miss Loeb has led campaigns for penny lunches in public schools, for laws making motion picture theatres sanitary and fireproof, for the bonding of taxicab drivers, for housing bills, for the protection of poor tenants, for public play streets in congested areas, for lower taxicab rates, for a maternity bill and for a widows' pension law.

Fred L. Lavanburg

IN Fred L. Lavanburg's apartment house at 124-126 Goerck St., New York, rents are to be less than half the true value. If there is loss, as there is likely to be, Mr. Lavanburg will not worry; if there is profit, the profit will be applied to the further reduction of rent.

Fred L. Lavanburg

No one will be admitted as a tenant whose wage is more than twenty-five dollars a week. Any tenant whose prosperity increases beyond that sum will be obliged to seek other quarters.

This project has been made possible by a million dollar endowment that Mr. Lavanburg has just established. The building, six stories high, will be ready in August.

Fred Lavanburg is 63 years old and a brother-in-law of the late Oscar S. Straus. A graduate of Columbia, he went into business and is now an importer of dry colors for paints, printing ink and wall-paper processes.

* * *

Albert Einstein

ALBERT EINSTEIN'S theory of relativity is still a favorite subject of discussion among scientists. Last month the interest of the public in Dr. Einstein's principle was again aroused when astronomers, in convention at Philadelphia, engaged in heated debates attacking and defending his theory.

Albert Einstein

Commanding figure that he is, in the scientific world, Dr. Einstein is hardly less prominent in the House of Israel. He is identified with the leaders of the world Zionist movement.

Although he is a citizen of Switzerland where he was born in 1873, Dr. Einstein occupies the privileged position of professor in the Berlin Academy of Science.

News in Views

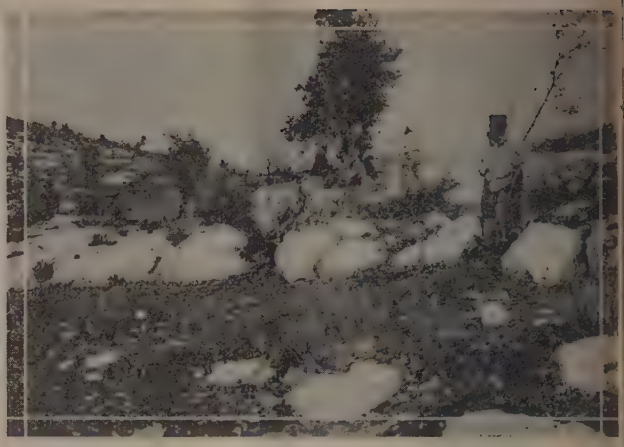
(Photo by International News Reel)

ABOVE: (Left to Right) Hon. J. M. Kentworthy, M. P., proponent of the Jewish movement in Palestine; Sir Esme Howard, British Ambassador to the United States, and Dr. Chaim Weizmann, president of the World Zionist Organization. They were photographed just after they had paid their respects to President Coolidge.

TO the right, a group of Jewish porters of Kutno, Poland, are seen discussing bad conditions in their trade.

ABOVE is a reproduction of the cover of a new magazine. "The Jewish Peasant," published in Moscow, which is an outgrowth of the Jewish colonization movement in Russia.

TO the right is a concrete manifestation of the fulfillment of a dream of ages. Jewish immigrants, returning to Eretz Isroel, are seen landing at the Port of Haifa.



THE stony uplands of Palestine, which have lain barren for centuries, are being made to sprout and bloom. Above is a view of reforestration work in Palestine which is proceeding with help from America.

(Photo by Jewish Forwards)

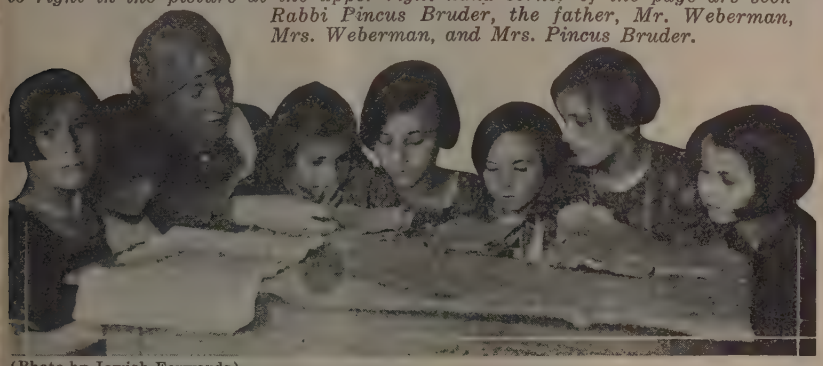
(Photo by Jewish Forwards)

(Photo by Jewish Forwards)

(Photo by Jewish Forwards)

ABOVE is pictured a group of pioneer Jewish peasants of the Russian steppes. They are housed in this log hut until they can erect permanent homes.

THOUGH Mrs. Louis Weberman, of New York, is seventy years old, her mother and father attended her golden wedding recently. From left to right in the picture at the upper right hand corner of the page are seen Rabbi Pincus Bruder, the father, Mr. Weberman, Mrs. Weberman, and Mrs. Pincus Bruder.



(Photo by Jewish Forwards)

THE picture above is that of a REBITZEN of Laskirov, Poland, teaching her pupils to read the prayers.

TO the right is Rabbi Koppel Reich, 89, of Budapest, who has been elected to the upper house of Hungary.

(Photo by International News Real)

THE camera could not take in all of the huge gathering that attended the banquet in honor of the golden wedding anniversary of Mr. and Mrs. Adolf Kraus, at the Drake Hotel, Chicago, January 7th. Hon. Alfred M. Cohen, President of the Constitution Grand Lodge of B'nai B'rith, bestowed upon his predecessor in office, the Supreme Degree of the Covenant, the highest honor of the Order. This was the first time the Degree ever was awarded.

Baruch Spinoza (1632-1677)

By Benjamin Ginzburg

Editor's Note: The publication of this article is in commemoration of the two hundred and fiftieth anniversary of the death of Baruch Spinoza, which occurs on February 21st. The event is being observed throughout the scholarly world.

IT IS two hundred and fifty years since Baruch Spinoza passed away and gave to the world his immortal philosophic remains. For a hundred years after his death, his works were more execrated than read, and it was not until the end of the eighteenth century that the philosopher was resurrected from his tomb, as it were, and became a contemporary influencing contemporaries. Since that time Spinoza was never without influence, even when the prevailing thought was contrary to the spirit of the Spinozistic philosophy. In the present generation a real revival of Spinozistic doctrines appears to be taking place. Spinozism is again becoming a living philosophy, capable of providing an answer to the spiritual demands of the present generation. For Jews particularly Spinozism is beginning to have a direct appeal as a free religion in harmony with the best of the Jewish religious tradition. It is this appeal and significance of Spinozism for Jews which we shall try to outline in the limits of this brief article.

Hitherto, Jews have shown a tendency to accept Spinoza as one of theirs without reading his works, and to appropriate the fame of the philosopher for racial self-glorification. Such an attitude is manifestly childish and is calculated to recall the historic fact that in 1656 the Jewish community of Amsterdam excommunicated Spinoza—also without making a real effort to understand his doctrines. It is to take liberties with history to regard Spinoza as an orthodox Jew adhering to the letter of the Jewish creed and ritual. But it is to take even greater liberties with history and with Spinoza's own philosophy, for "Jews-by-birth-atheists-by-persuasion" to claim the God-intoxicated philosopher as one of theirs.

The relation of Spinoza to the Jews and Judaism can best be understood by reviewing from our present perspective, the subject and circumstances of Spinoza's quarrel with Jewish orthodoxy. We have to understand, in the first place, the situation of the Jewish community of Amsterdam in 1656. It was a community made up of refugees from Portugal and Spain, refugees who had fled the Inquisition with its alternatives of death or the abjuration of Judaism. Coming to Holland after leading a double life in Portugal and Spain—a great part of them having had to dissimulate their Judaism under the outward mask of Christianity — the Jews of Amsterdam had resolved to be strictly and literally orthodox now that they were free to practice the religion of their fathers in the open and without disguise.

THE house in The Hague in which Spinoza lived, wrote his "Ethics," and died. In honor of the two hundred and fiftieth anniversary of his death, European scholars will restore this building and make of it a museum dedicated to his memory.

They carried their orthodoxy to the point of nervousness. And what must have added to their nervousness in the case of Spinoza was the fear that they would wear out their welcome in Holland if they should tolerate doctrines that might prove to be offensive to the Christian republic.

Indeed, even after he was out of the jurisdiction of the Jewish community, Spinoza did not have altogether an easy time of it. He published only one important work during his lifetime, and that under a false imprint so as to protect the printer. And when he sought to make arrangements to publish the masterpiece of his life's speculation, the *Ethics*, there was such a storm of protest that he decided to put off publication until after his death.

These circumstances help to explain —even if they do not pardon—the excommunication of Spinoza by the Jewish synagogue. At a time of less nervous orthodoxy, Spinoza's views might have passed unchallenged. Thus Maimonides' philosophy was not disputed in Spain; and if the French Jews did challenge the orthodoxy of the *Guide to the Perplexed* (and even took steps to have the work officially burned), a sudden edict of expulsion by the King of France turned their minds from philosophy to more practical cares. The contemporary reception accorded a doctrine always involves accidental factors which posterity can ignore. The important thing for posterity is the

intrinsic worth of a philosophy—its intellectual adequacy to human needs.

The official charges on which was based the excommunication of Spinoza (at the time a youth of twenty-four) were that he denied the incorporeality of God, that he said angels or spirits had no real existence except as fantoms, and that he denied the immortality of the soul. These views suggest superficially the modern "emancipated" atheist who throws over the religious tradition, part and parcel, in favor of natural science. But in the case of Spinoza these ideas (they were subsequently modified in tone and signification as his philosophy deepened) were grounded upon an interpretation of the Bible. There was nothing in the Bible, there was nothing in religious piety, Spinoza insisted, which commanded the acceptance of the official doctrine on these points. And in a philosophic fragment written, in all probability, just about that time, we find Spinoza expounding, not a doctrine of scientific materialism, but rather one which sets up God's being as not only the cause of the visible world of things but as also the source whence depends the perfection of human love and understanding. In short Spinoza's quarrel with Jewish orthodoxy was not the quarrel of a free-thinker with religion: it was the struggle of a religious mind to translate religious piety into a world view that would be free from intellectual contradictions.

What Spinoza was seeking was that which all mediaeval Jewish philosophy had been seeking—to harmonize the Jewish tradition of moral piety and practical salvation with the naturalistic intellectual outlook of the West. Today we call it the problem of Science and Religion, except that few persons are concerned about it as an intellectual or philosophic problem. In the Middle Ages people were more concerned about it. They took their religion seriously, and in taking it seriously they were concerned with ironing out the contradictions which came about when scriptural doctrine was laid side by side with scientific fact about the visible world. To illustrate, an English clergyman recently raised the question whether people can believe any more in a "geographical heaven." A geographical heaven, geographical angels, and a physico-geographic existence after death—these are the things we get when we take religious expressions, intended primarily as vehicles of

Baruch Spinoza

moral emotion, and put them side by side with the latest information about the material world. We then have a two-fold system, a natural world peopled with natural objects, and a supernatural world peopled with supernatural shadowy copies of natural objects. This dualism is intellectually vicious, and furthermore, to make it the support for our faith in God and the moral order is to use a broken reed. It does not take long for our belief in the existence of this shadowy world to become as shadowy and thin as that world itself.

It was the thesis of Spinoza that scriptural tradition never intended this sort of super-naturalism. To regard God as a Father creating the heavens and the earth has a meaning in the Biblical context, but this does not imply that from the point of view of general philosophy we are to regard God as a being outside of the world. For in that case we should have to regard God as a capricious person constantly interfering with the order of the world, or else as a do-nothing King watching the universe run on as a sort of "clockwork wonder." For Spinoza, God was not separate from the world, and in that sense God was not without a body. But such a statement did not affirm so much the corporeality of God as the spirituality of the world. Whatever is, is in God, Spinoza wrote in the *Ethics*. God was not identified with the things which we see through the senses, but the things which we see with the senses had whatever reality they had by virtue of their participation in God's being.

Putting God into the world and finding in God the reason or ground of extended matter was not peculiar to Spinoza. Another Jewish philosopher, Chasdai Crescas, had made the same statement in the fourteenth century and had even justified it on the basis of certain passages in the Talmud. But it remained for Spinoza to complete the thought involved in this notion, and, by thus completing the thought, to bring together into a single philosophy the moral outlook of the Jewish tradition and the mathematical method of modern science. We have already seen how in one of his early philosophic fragments, Spinoza had made the physical world participate in God's being, and had at the same time made God the source of perfection for human love and understanding. God was thus the ideal ground around which gravitated, at varying degrees of perfection, the whole universe of creatures. In the practical realm this was identical with the traditional teaching of Judaism, for as Isaiah said, only man's sins have put a distance between God and man. But the Spinozistic doctrine, as it was developed, went further than that; it made the love and knowledge of God as much the keystone of natural science as it was the keystone of practical moral activity. Put into the briefest terms, Spinoza's doctrine of science held that what was effective in human science was due to the organizing activity—to the truth activity, we might say—of reason, which in turn was dependent upon the degree of man's intercourse with the divine Spirit and the divine Truth.

This doctrine is of tremendous importance at the present time, when so many of us—the Jewish youth particularly—are prone to identify the ultimate truth with the changeable and routine scaffolding of scientific theory. They forget that much of our human science is concerned with the cataloguing and classifying of objects at the inanimate or mechanical level. Hence to take this catalogue or system as a picture of the ultimate universe and as a basis for human action is to repeat precisely the error exposed in the Mosaic story of the fall of man. For, as Spinoza puts it, as soon as the first man believed that he was similar to animals in nature, he began at once to imitate their passions; and thereby he lost the freedom which God's grace had granted to him.

The National Jewish Home for Children at Denver

THE complete and whole-hearted approval of the Constitution Grand Lodge of the Independent Order of B'nai B'rith has been given to the work and aims of the National Jewish Home for Children of Denver, Colorado.

The National Jewish Home for Children Is Operated on the Cottage Plan. The above Picture Shows Some of the Cottages

The Home cares for the children of helpless consumptive parents who go to Denver in an effort to repair the ravages that have been wrought by the White Plague. It seeks to give to these the protection and guidance that will enable them to live normal lives and to become upright, honorable and industrious Jewish American citizens.

The city of Denver, by reason of its high altitude, its warm sunshine, and its clear, dry climate, offers to the victims of tuberculosis all the aid which nature can provide for combatting the dread disease. Denver Jewry has established three large Jewish sanatoriums which are equipped with every known device for fighting tuberculosis.

The natural and medical advantages of Denver bring hundreds of invalids to the city every year. Many of them are penniless, their funds having been exhausted in payment for treatment already received and for transportation of themselves and their families from their homes to Denver. They are helpless strangers in a new community. Their children suffer indirectly from this condition and, while there has been ample provision for a number of years for the care of the tuberculars themselves, the little ones were left to their own devices until the National Jewish Home for Children came into being. During the time that the parents are undergoing treatment, the children, who otherwise would live in want and privation, are given the comforts to which they have been accustomed in their own homes.

The Home is operated according to the cottage plan. Instead of having one large building, the institution is composed of a group of small houses of home-like design, each of which accommodates not more than twenty-five children.

Experience has proved that under the cottage system, children derive as much of a home atmosphere and as many home benefits as are possible when a child is separated from his parents. It has been found that the old system subjects the child too much to institutional environment and does not permit him to develop to his fullest capacity. The cottage plan enables each child to have his own bedroom with large windows that admit plenty of light and sunshine. This is especially advantageous since the children, being of consumptive parents, are readily susceptible to the disease. Special attention is given each child in every department of the Home. The food is of the finest quality. The milk, cream, butter, and cheese come from cows of the finest stock. The institution operates its own dairy. A poultry farm which is part of the Home provides fresh eggs for the children throughout the year.

The Jewish population of Denver is small and therefore can not maintain the Home without assistance. The problem of supporting the National Jewish Home for Children is one of national scope inasmuch as the children at the institution come from all parts of the country. The Home is doing its utmost under present financial conditions but still is not equal to the needs. The institution is sheltering about one hundred children—as many as it can accommodate. There are, however, about two hundred additional children who ought to be in the Home but who cannot be admitted because of lack of space. Some of them are being cared for in non-Jewish institutions while others are in the homes of their destitute, tubercular parents where their health is endangered.

The Home faces the problem of expansion. Officials of the institution say that the White Plague cannot be stamped out unless the separation of children from tubercular patients can be made one hundred per cent effective. And in the case of Jewish children, the task is even greater. They must be placed in a Jewish environment. The atmosphere of the National Jewish Home at Denver is one that is conducive to a Jewish mode of life. Each child receives instruction in Hebrew and religion. And there are other facilities for education, including primary and high school classes and special courses of training in the professions and trades.

A Yemenite Messiah

By Harold Berman

AS Menachem, the Jack-of-all trades of the Yemenite quarter in Jerusalem, was bending over his rude work-bench engaged in infusing new life into a heavy silver watch of an obsolete make, his face suddenly lit up with a heavenly ecstasy. His lean and sallow face, framed in two side-curls that dangled to his shoulders, assumed an unearthly glow, a bright cheerfulness that had never been seen there before. His entire frame, rendered gaunt by fasting and habitual undernourishment, quivered visibly under the strain of an overpowering emotion. He heard the Small, Still Voice, the voice of God, speaking within him, beckoning him to the performance of mighty tasks.

Menachem was unable to sit still any longer while this great and mysterious force coursed through his body, touching it with that consuming fever experienced only by the immortal discoverer of the universal secret, or by those great mortals who, communing with their troubled spirits in the solitude of their cell, succeed in tearing the veil of mystery from Mother Nature's thrice-hidden face. He dropped the primitive tools with which he had been working, cast aside the ancient watch, and began pacing, excitedly and nervously, to and fro in the little room that constituted his workshop, kitchen, living and bedroom.

Yes; he had found it at last. The secret of the Redemption was within his grasp.

Menachem worked himself into a holy ecstasy of excitement. And as his frenzy grew upon him he felt the tightness and the stuffiness of the little room, and the need for the less circumscribed spaces without. After measuring the narrow compass of the room over and over again, Menachem bounded outside.

Wrapt in his great dream, and looking neither to the right nor to the left, Menachem wandered on and on through the labyrinthine streets and alleys of Old Jerusalem; through the silent and sleepy Yemenite quarter, where thousands of dark-visaged, black-eyed and gaunt individuals like himself, with their tired and overworked wives and sallow-faced children, slept peacefully in their mud-and-tin hovels. Here and there a tiny light shone through the pane of a diminutive window bored through a bleak wall. This tiny light betokened the wakeful presence of someone plunged in the mysteries of the *Zohar*, pondering the secrets of Creation, of Life and Death, and the mysteries of the Ineffable Name.

Overhead, a myriad of bright stars twinkled in the blue firmament, a firmament as thick-studded and as transparent as only the skies of Palestine can be. In the distance he saw the Sacred Mount whereon once on a time (when God's children were deserving of His great bounty) had stood the Temple in all its glory. Only the great, gaunt stones of the western wall now remained as a reminder of their transgressions.

And as Menachem beheld the remnant of Israel's former glories, his heart rejoiced within him.

For, had he not discovered the great secret, uncovered the mystery of ages, and by their aid was ready even now to bring the Redemption so long awaited by the Children of Israel in all the lands to which they had been dispersed by the wrath of a stern and offended God? And the healing balsam for the wounds of his sorely-afflicted people was now within his grasp.

His *Cabbala* parchments assured Menachem that the long-awaited Messiah would not arrive ere the Lost Ten Tribes of Israel had been restored to their people. So said those yellowed and treasured parchments, too sacred to be profaned by the printing press, which Menachem had brought with him from his native Yemen, years earlier. They told him that Sambatyon, that mysterious river that is unceasingly casting up mighty rocks throughout the six working days, resting only on the Sabbath when no Israelite is permitted to perform any labor, sheltered the Lost Tribes behind its stony barrier and hid them from their would-be rescuers.

How to discover this terrible river, and how to rescue the imprisoned brethren was the great problem. And that riddle which had baffled so many, beginning with Benjamin of Tudela, he, Menachem, the poor Yemenite Jack-of-all trades who lived in a wretched hovel, had solved. Should he not rejoice and be happy in his heart over his great discovery? He, an humble and insignificant servant of the Lord, was to become the instrument through which God would perform His Miracle to His widely-scattered and sorely-afflicted children.

Menachem recalled an incident of his early youth, an incident that had burned deeply into his consciousness and had remained indelibly engraved therein to this very day. As a lad of eighteen, after feeding his mind to repletion with the lore of the Talmudists and the Cabbalists, he had determined to leave his native Yemen, with all its hates and oppressions, and to make his home in the Holy Land.

For months and months he trudged through parching deserts, buoyed up in his privations and seemingly endless tortures by his hope of reaching Palestine, by his holy zeal for his pilgrimage to the land of his fathers. And one day, as he plodded knee-deep through sand that blistered his shredded feet, he spied an encampment of Bedouins. Approaching them with pleas for water and rest and a morsel of food, he was terrified by their fierce appearance and the lawlessness of their demeanor. They permitted him to stretch his weary body on a pile of rugs beneath a camel's-hair tent. They brought him water and steaming coffee, and some mutton which he disdained to eat.

(*Concluded on page* 215)

The Mind of The Ghetto

In the Yiddish Theatre

By S. M. Melamed

THE mind of the Ghetto is dual, self-contradictory. It adapts itself quickly to new surroundings and yet it always retains its identity. It is flexible and yet it is the mind of a stubborn people, hewn from rock. It is both monotonous and a symphony of tones. It is the elegy with overtones of jazz. It is a product of tragic experiences carried by boundless optimism.

This striking contradiction in the mental make-up of the Ghetto—its most admired and hated feature—expresses itself best in the art of the Ghetto theatre. The Jew is by nature an excellent actor. In the course of his many wanderings from country to country or from continent to continent he was obliged to assume airs, to make faces, to be a Roman among Romans, a Slav among Slavs, a Teuton among Teutons, and at the same time still remain a Jew. Acting was the chief weapon in his struggle for survival. This explains the abundance of histrionic talent among Jews.

On the stage they play the first fiddle in the old as well as in the new world. The greatest name in the French theatre still is Sarah Bernhardt, a Jewess; the greatest name on the modern German stage is Max Reinhardt, and one of the best known names of the English stage is that of Sir Beerbohm Tree.

What the Jews mean to the American stage need not be discussed here. The facts are well known. David Warfield and Belasco are Jews, so is George White. In the Ghetto, here and abroad, the theatre is the most powerful artery in the life of the dwellers. Even before the modern theatre was introduced into the Ghetto there was plenty of acting and playing in it. The old-fashioned wandering creature, called *Maggid*, was not only a sermonizer but also an actor. He told his audiences fairy tales and legends from the Talmud. In addition he gesticulated, acted, played and sang, and his audience was more captivated by his mimicry than by his moral deductions and legends. As soon as the modern theatre was introduced into the Ghetto it replaced the synagogue and the temple. Every Ghetto dweller, without exception, is a theatre-goer but only one in ten, or one in twenty attends religious services on Saturday, the religious day of rest.

The Ghetto Jew flocks to the theatre neither for amusement nor for spiritual edification, but to find refuge in a world of illusion after a busy day of prosaic work and hard struggle. What place the theatre holds in the life of the Ghetto can be seen from the following facts. There are five times as many Germans in America as there are Jews, but there is actually no German theatre in America any more. However, there are twelve Jewish theatres in New York alone, and six or seven in other parts of the country. No German theatre in America can exist without subsidies. The Yiddish theatre is doing excellent business. The attachment of the Ghetto dweller to the theatre is one of the most striking phenomena in the life of the Ghetto. He loves the theatre and pays for it, no matter what the price, because in the world of illusion he is really free and can give vent to his feelings. The Yiddish theatre is the only place in the world where the Jew does not talk shop.

Upon arriving in this country from Eastern Europe, the immigrants brought along fragments of the Yiddish theatre, a few talented actors, a few able playwrights and a burning passion for the theatre. But the will to play and the talent to act do not constitute a theatre. There still remain problems of scenery, production, organization of the ensemble, finance, and other considerations. In the first two decades of its existence the Yiddish theatre in America was badly managed, badly organized, and dominated by a few powerful personalities,—Jacob P. Adler, the Adonis of his time; the great comedian Mogulesco, the tragedian, David Kessler, and a few more. The minor stars had no chance whatsoever and were completely overshadowed by these giants, who, though possessing great talent, were unpolished, uncouth and without traditions. There was an Adler Theatre, a Kessler Theatre, a Thomashefsky Theatre, Lipzin Theatre and others. Today, nothing of the sort is in existence for the great actor no longer dominates the Yiddish theatre. Today there is a Yiddish Art Theatre, a Second Avenue Theatre, a National Theatre and an Irving Place Theatre. The ensemble and not the individual dominates the modern Yiddish theatre in America. Because the ensemble has become a driving force in the Yiddish theatre, it is well organized and uses the same methods as the American stage.

It took the Yiddish theatre more than twenty years to consolidate its position and become the power in the life of the Ghetto that it is today. The Yiddish theatre in America is not only a center of art and literature but also the greatest center of Jewish philanthropic activity. Hundreds of Jewish charitable, social and fraternal organizations in New York are depen-

dent upon the Yiddish theatre for their existence. Four performances a week in the Yiddish theatre are benefit performances, the proceeds of which go to the treasuries of the societies that buy these events at a fixed price, five or six hundred dollars. These benefit performances in turn, are partly the financial basis of the Yiddish theatre.

During the years of consolidation and organization, its representatives had little time or opportunity to look after artistic standards. In addition, the whims and caprices of the dominating stars were the measure of all things. These stars, while very talented, were men without a developed taste, or a literary and aesthetic education. Therefore, during these formative and troubled years, the Yiddish theatre had neither a standard nor a program. One could not say that it was dedicated to this or that art, or school of art. Its main concern was to keep going. The first generation of immigrants was under the spell of the pogroms of the beginning of the eighties and was rather inclined toward the melodramatic, sentimental and emotional. The first generation of Yiddish actors had the same trend of mind, and for many years the Yiddish theatre in America was actually a vale of tears. Every other play was an attempt to describe Jewish suffering in Russia, the agony of Jewish persecution, and the like. Actor, playwright and audience agreed upon this program, and the acting was commensurate with the theme of the plays—always fortissimo. If the theme of the play was non-political and non-elegiac in nature, it was a primitive family drama in which the innocent girl and the villain were ever-recurring types.

But with the progressive Americanization of the immigrant, of the actor and of the playwright, the Yiddish theatre underwent steady changes. For the last ten years there has been a remarkable shift from the melodrama to the drama, from the farce to the comedy, and from the song play to the musical comedy.

The man who modernized and Americanized the Yiddish theatre, placing it on a sound basis from the point of view of technique and artistry, is Maurice Schwartz, the founder of the Yiddish Art Theatre. Maurice Schwartz is not only a powerful tragedian and a versatile artist but also a producer of genius and an able organizer. He first conceived and organized the ensemble in the Yiddish theatre. He is the first Yiddish actor in America to create a school of histrionic art. With the elimination of Jacob P. Adler, the Adler Theatre disappeared. With the elimination of Thomashefsky the Thomashefsky Theatre disappeared. With the passing of David Kessler, the Kessler Theatre disappeared. Nothing remained of their art. But if Maurice Schwartz were eliminated today from the Yiddish theatre, there would still remain the Yiddish Art Theatre because it is an organization and not an institution dominated by an individual.

Instead of Adler, Mogulesko, Thomashefsky and Kessler, there are today men like Maurice Schwartz, Ben Ami, Ludwig Satz, a comedian by the grace of God, and a host of minor stars, able and well trained artists not only interested in deriving a personal benefit from their work but also seriously concerned with the fate and future of the Yiddish theatre, to the development of which they have dedicated all their talent and energy. Many of them, like Ben Ami, for instance, are known on Broadway. What best characterizes the work and the art of this younger generation of stars is a moderate naturalism and a predilection for a sharp technique. In all respects they are American actors, save for the accident of reciting their lines in Yiddish instead of English.

The theatre in the Ghetto of today is completely Americanized and modernized. The mimicry in the Yiddish theatre differs very little from the mimicry in the American theatre. The Yiddish actor no longer attempts to create the climax of a tragic situation by an abundance of gesticulation and ranting, but by the production of a convincing conflict. Nor is he indifferent to scenery and all that goes to make the performance vivid and impressive. Nevertheless the Yiddish theatre in America, while completely Americanized as far as technique and methods are concerned, is more Jewish than ever, and is more permeated with the consciousness of Jewish literature and Jewish art than before. While it may be said without exaggeration that the Yiddish theatre is the most cosmopolitan in the world as far as the presentation of plays is concerned, it is, at the same time, Jewish to the core and strives to preserve the best traditions of Jewish literature and Jewish art. It is not as emotional as it was but it is more Jewish intellectually than heretofore, and most of the younger generation of actors are aware of Jewish responsibilities as men and artists.

A Yemenite Messiah

(*Continued from page* 213)

But no sooner had he left this grateful shelter, much strengthened in body and soul for the hardships and dangers that he yet had to face, than he was overtaken by two fierce-looking members of the tribe. There was murder in their bearing as they rode down upon him with lances poised above their heads. They knocked him about, took all that he had, little though it was, and left him almost naked, with his parchments to die in the desert as they galloped away into the endless wastes. That he did not die was due to his tenacious faith, as well as to the miraculous intervention of the Almighty to whose sacred land he even then was trudging.

Later he learned that those Bedouins whom he had encountered were the *Koferim*, a non-Mohammedan tribe that was the terror of all wayfarers.

The *Koferim!* The Unbelievers! So they were called by all the natives of Araby, Syria, Morocco, Algiers and Egypt—in fact, by the entire Mohammedan world.

This fierce desert tribe of marauders were Jews! And who knows? Perhaps they were descendants of the Ten Lost Tribes!

Menachem believed they were. And what heavenly happiness would be his were he to wrest the secret of the ages from the desert! And what mattered to him, the terrors of nature, the cruelty of beasts and the greater cruelty of the *koferim* if only the great secret would finally be wrested from the veiled face of Fate?

Menachem, thus absorbed in his great dream, walked on through the moon-flooded lanes of the Yemenite quarter. In the lucid atmosphere he could glimpse Carmel and Lebanon. A little further away were the Mountains of Moab, and beyond lay the impenetrable desert with its great mystery. Destiny brooded there!

Menachem retraced his steps through the silent lanes, dreamily, ecstatically. He came to his house that now was wrapt in the silence of sleep. Gently he removed his *talith* and his phylacteries from their accustomed place, took a few crusts of bread and a goat-skin of water, and, casting but one compassionate glance upon his sleeping wife and children, slipped stealthily into the open.

Ahead lay the great Arabian desert —and the Redemption.

The Story of Purim

(*Continued from page* 200)

lighted at the generous zeal of his Minister. With a bored gesture he gave his signet ring. "Keep the money," he yawned, "and do with the people as it seemeth good to thee."

But though Haman felt that he had to act quickly, he would not undertake anything of importance without first consulting the horoscope; for he was a pious Persian. The horoscope played him a nasty trick. As if it had been in the pay of the "International Jew," it postponed the execution of his plans for eleven months.

Luckily Haman's belief in the efficacy of the Purim (the horoscope) was greater than his hatred for the Jews. He therefore postponed the execution of the edict but made use of what we may call the "secret publication." Every satrap and every Pasha was made acquainted with the contents of the official scrolls which were written in the name of King Ahasverus and sealed with the King's ring, "to utterly destroy all Jews both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month which is the month Adar, and to take the spoil of them for a prey." The people at large received only the intimation "to hold themselves ready for a certain day." Naturally, such a cryptic message caused uneasiness in the capital of Shushan, and, as the Megillah puts it "the city of Shushan was perplexed."

Mordecai very soon obtained information about the contents of the edict and he sent word to all Jewish communities throughout Persia. He also communicated the fateful news to Esther imploring her to go in unto the King to make supplication unto him for her people.

Esther at first refused to see the King. Persian Court etiquette was very strict. The King could not be visited except at his own bidding. A breach of this rule meant certain death. But Mordecai grew indignant: "Think not with thyself that thou shalt escape in the King's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place. . . and who knoweth whether thou are not come to royal rank for such a time as this?"

Then Esther sent the following answer to Mordecai: "Go, gather together all the Jews that are present in Shushan and fast ye for me. . . I also and my maidens will fast. . . and so will I go in unto the King which is not according to the law. . . and if I perish, I perish."

Part IV

THE King is sitting on his throne in the inner court of the Royal Castle sunning himself. This is his sanctum sanctorum. Nobody may enter except under penalty of death, unless the King in his grace holds out his scepter. A giant Nubian slave is fanning him gently. Woe unto the creature who would dare to disturb His Majesty!

But the door opens, and Esther appears. Pale and trembling she advances. The slave knows the risk she is taking. With his right hand he continues to fan the King and with his left he beckons her to withdraw. But she comes forward.

Suddenly the King opens his eyes. Esther and the slave hold their breath. The next minute might bring death to both.

But the King saw Esther, the Queen, standing in the Court and she obtained favor in his sight and he held out to her the golden scepter that was in his hand. Esther drew near and touched it. Then the King said unto her: "What wilt thou, Queen Esther . . . even unto the half of the kingdom, it shall be given to thee."

And Esther asked for a favor . . . how near is tragedy to comedy . . . asked for the favor of the King's presence at a banquet she had prepared for him, and, in addition, for his permission to have Haman there too.

Perhaps the King was puzzled by the unusual request, perhaps he was amused, but he readily granted Esther's wish.

One is conscious of the master hand which wrote the Megillah: While Mordecai awaits outside in deadly fear of what the future might bring; while the Jewish communities of Persia are on the brink of an abyss, a Jewess is feasting in the Royal Palace with the King and his Grand Vezier. And more puzzling still, the request which Esther made at the banquet. . . She asked the King and Haman to come to another banquet which she would prepare for them the following day.

* * *

That night the King could not sleep. His Majesty was restless. The palace trembled. Was the King troubled by the unusual favor shown to Haman by Esther? Did he feel the forebodings of another palace conspiracy? Conspiracies were not rare at the Persian Court and after what had happened at the banquet, what was more likely than that Esther and Haman should be the ringleaders of the next plot?

Former conspiracies had been frustrated by the "King's Eyes," the faithful royal spies. Why not inquire after those loyal watchers and have them near in the hour of danger?

And they called the Keeper of the King's Conscience, a wise old man, who brought the Royal Annals from the library and read them to the King. And it so happened that he read the story of how Mordecai on a certain occasion had discovered a conspiracy against the life of the King. The King became interested. "What honor and dignity hath been done to Mordecai for this?"

The answer came: "Nothing has been done for him."

The King had just put the question when Haman was announced. He apparently also was suffering from insomnia . . . or perhaps, being the King's confidant, he had received word as to his master's condition. He entered the King's room.

"What shall be done unto the man whom the King delighteth to honor?"

Now Haman said in his heart: "Whom would the King delight to honor besides myself?"

And Haman said: "For

Mordecai is Honored

the man whom the King delighteth to honor, let Royal apparel be brought which the King used to wear and the horse which the King rideth upon . . . and let the apparel and horse be delivered to the hand of the King's most noble Prince that they may array therewith the man whom the King delighteth to honor and the Prince may proclaim before him: 'Thus shall it be done to the man whom the King delighteth to honor.'"

Then the King said to Haman: "Make haste. Take the apparel and the horse as thou hast said and do so to Mordecai the Jew who sitteth at the King's gate."

For Haman, things seemed suddenly to have come to a dead stop. All his ambitious plans vanished. For if there had been any likelihood that he would be one day Persia's ruler, the opportunity was past forever. His deadliest enemy appointed Lord High Dignitary and he himself, Haman, the proud Agagite, to act as his sumble valet! He hesitated . . . but when he saw a mad flicker in the eyes of Xerxes, he regained his senses and did as the King commanded.

Haman returned home after his distressing experience. His wife gave him doubtful consolation: "If Mordecai before whom thou hast begun to fall be of the seed of the Jews, thou shalt not prevail against him, but shall surely fall before him."

While they were yet talking, there came the King's Chamberlains and hastened to bring Haman to the banquet which Esther had prepared for him. And when Haman sat at the royal table, perplexed at the sudden change of his fortune, the King again said to Esther: "Whatever thy petition, Queen Esther, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed."

Esther had noticed that the King was ill at ease. His Majesty's countenance was not friendly towards Haman as it had been on the days before. Perhaps he saw in him a rival to be feared. Moreover, against the usual custom, there were body-guards posted in the banquet-hall, ready at the King's command.

And Esther perceived now that her scheme—the only one possible with a vacillating tyrant—had borne fruit. First she had made the King suspicious of Haman's intimacy with her and now, when the presence of the body-guard showed her how deeply seated was the King's apprehension, she decided upon her master stroke.

"Then Esther, the Queen, answered and said: 'If I have found favour in thy sight, O King, and if it please the King, let my life be given at my petition and my people at my request; for we are sold, I and my people, to be utterly destroyed.'

"Then spoke the King Ahasverus and said unto Esther the Queen: 'Who is he, and where is he, that durst presume in his heart to do so?'

"And Esther said: 'An adversary and an enemy, even this wicked Haman.' Then Haman was terrified before the King and the Queen."

The King arose in his wrath and went into the palace garden. He was furious. Haman remained to make request for his life of Esther. When the King returned he misunderstood Haman's movements, and scornfully exclaimed: "Is the Queen not safe in my own house?" The words went out of the King's mouth and they covered Haman's face. He was hanged the next day on the gallows that he had prepared for Mordecai. "Then was the King's wrath assuaged."

Part V

"AGAIN Queen Esther spoke before the King and fell down at his feet and besought him with tears to put away the mischief of Haman, the Agagite, and his device that he had devised against the Jews."

The King shook his head. A royal decree from the sun-god could not be revoked. It bore the name and seal of the King and was inviolate.

But the sting could be taken out of if by issuing a counter decree. Xerxes gave Mordecai, who was now Lord Privy Seal, the right to issue in the name of His Majesty any edict which he saw fit.

Mordecai called the scribes in and they wrote the edict which was sent by posts riding on swift steeds. It proclaimed "that the King had granted the Jews that were in every city to gather themselves together and to stand for their life and to destroy all those that would assault them."

The Jews were given the right to form Self Defence Corps, so that when the fateful day came, they were prepared for their enemies. The author of the Megillah is anxious to impress us with the fact that the Jews gathered themselves together only for the purpose of defence "to lay hands on such as sought their hurt."

Not all Persians were impressed by the King's decree. And the Jews, in many instances, were forced to fight and they killed many. But "on the spoil they laid not their hands."

And when the Jews had rid themselves of their enemies they rested and made the fourteenth day of Adar into a "day of feasting and gladness, and of sending portions one to another and gifts to the poor."

Here the story proper ends.

Mordecai initiated the famous line of Jewish Ministers who like Chasdai ben Shaprut in Cordova (11th Century) occupied high positions of state and at the same time remained devoted sons of their people. The details of the life of Mordecai and of his career were written in the Annals of the Kings of Media and Persia, which as history tells us, were lost in the burning of the palace by the soldiers of Alexander, about a century and a half later.

The Godless Book Again

To return to the Rabbi's dilemma. Why did he not find the name of God in the Book of Esther?

The Story of Purim was written by a diplomat, an adept in the writing of Court History. He represents the redemption of the Jews as due entirely to the grace of Xerxes who, in his kindness, undid the evil plans of his Grand Vezier Haman. None of the evil habits of Xerxes, of his childish pranks of which later historians have so much to say, are recorded. It was evidently the intention of the historian to keep His Majesty in good humour. Xerxes liked to think that he alone was God, he alone was high enough to receive divine homage. No other religion nor cult was to be tolerated. Haman had accused the Jews of observing laws that were different from those obeyed by other Persian subjects. The careful historian was anxious to avoid emphasizing in the Story of Purim, which was to be broadcast throughout Persia, the fact that his people worshipped not the sun-god but the God of their fathers. And so the name of God to whom the Jews prayed was omitted from the book, as an act of prudent policy.

But though, on the surface, we see no mention of God, the story is shot through with religious emotion. The Jews fasted and prayed. But although we are not told to whom they prayed and how they prayed, we know that prayer is the sublimest expression of religious faith and fasting is an ancient Jewish custom full of religious content.

The Hebrew Orphans' Home of Atlanta

The B'nai B'rith Institution in Georgia was the Pioneer of the Mothers' Pension Plan and was One of the First to Care for Dependent Children in Their Own Homes

THE HEBREW ORPHANS' HOME of Atlanta, Ga., one of the most progressive institutions of its kind in the United States, was founded about thirty-eight years ago by the Independent Order of B'nai B'rith. The activities of the Home are devoted to the care of dependent children in B'nai B'rith District No. 5.

The plan of providing for dependent children in their own homes when their mothers are living was inaugurated by the institution many years ago. This procedure, in all possible cases, has been substituted for institutional care in order to preserve the companionship between mother and child. The mothers' pension plan, which has been adopted in most States of the Union, was anticipated by the institution several decades before it came into general usage.

One hundred and thirty children from the southeastern states are cared for by the institution. About half of them are in the Home. The others are in the custody of their mothers. These parents are allowed sufficient funds to enable them to maintain their customary standards of living. Trained social workers supervise the institution's activities in parental homes.

The Atlanta Home was the first orphanage in the South to employ highly trained workers for the specific task of supervising the care of dependent children in their own homes. As a result of the efforts of these workers, several of the families subsidized by the institution have become self-supporting. Aiding graduates of the institution to become self-reliant, and investigating applications for admission to the Home are additional duties of the social workers.

The aim of the Hebrew Orphans' Home is to produce self-respecting and respected citizens who will possess the highest religious, cultural and educational ideals.

By means of its educational fund the Home, for many years past, has sent children to colleges and universities. Candidates for a college education are selected on the basis of the mental ability which they display. Most of them have been successful in their studies and have become prosperous and useful citizens of the communities in which they now reside. Many have entered the learned professions. The extending of equal educational advantages to children subsidized in their own homes is another of the duties of the paid social workers.

In order to eliminate the disadvantages of group life, the Home attempts to simulate many of the influences that are encountered by the average child in his own home. All of the children attend the public schools of Atlanta and the religious school and temple of the Hebrew Benevolent Congregation. They are permitted to visit the homes of volunteer workers and to entertain friends at the institution. The Home employs highly trained teachers who conduct classes in Hebrew, music, sewing, and business courses.

The recreational advantages are extraordinary and, in many respects, are superior to those of the moderately comfortable home. The children have trained supervision in their games and sports which include baseball, football, volley-ball, basketball, dodge-ball, swimming and tennis. There are radios and victrolas for idle moments. Moving picture shows and concerts are held for the children under the auspices of the foremost organizations in the city. The youngsters attend professional baseball games, public theatrical and motion picture performances and concerts of a type selected by their supervisors as being suitable for them.

The Home is always open to visitors who afford the children a means of contact with the outside community. The classes in sewing, cooking and household work prove very interesting to the public and serve to attract many guests.

The individual's welfare is emphasized in the care of children at the Atlanta Home. Trained workers, who are in intimate contact with the social and medical histories of the children, make a study of every individual for the purpose of stimulating his latent talents. Because of the small number of children residing in the Home, it is possible to give personal attention to the study and the cultural and recreational activities of each child.

Although the institution is housed in one old building, in which all class rooms, dormitories and recreation rooms are contained, home life is closely approximated. As in a domestic environment, the child has the fullest opportunities for self-expression.

The institution is all the more admirable in view of the fact that it has been able to maintain exceedingly high standards in its work though it is far less prosperous than many other orphanages in the United States. Its fine achievements are due alone to the great devotion of its workers and to the support of a small percentage of the entire Jewish population in District No. 5 of the B'nai B'rith.

The Printed Page

I Am a Woman—and a Jew, by Leah Morton. (J. H. Sears & Co., New York.)

THIS is an autobiography. The author tells us that she was born into a pious Jewish family. Her father was a rabbinical student and Hebrew scholar. Though, at the age of fourteen, she began to question the authority of orthodoxy, she obeyed her father's will to the letter in the observance of all ritual customs. She was denied association with Gentile friends; she was not permitted to entertain them in her home. Nor was she allowed to attend a public dance. Living in a small town and a narrow environment, she was completely isolated from the world.

But, after graduating from college, she left her father's home. The bigness of the world and of reality which she now faced for the first time dwarfed her previous life; she felt free of the past. She experienced a sense of release from Judaism; she no longer was a Jewess.

As a social worker, she encountered the obstacles of the young person to whom the practical ways of life are strange. And she learned that being a Jewess was an added difficulty. For she met and worked with people, some of whom unblushingly avowed their dislike for Jews in general. She became militant, surprising her associates by boldly acknowledging and defending her ancestry, for she did not look Jewish.

Eventually she married a non-Jew, a social worker. They were happy, though poverty was their lot. During a period when her husband was incapacitated by illness, she earned a livelihood for the family, which now included three children. She did social work, taught school, wrote for newspapers and magazines, and worked behind counters in department stores. At this point in the story the author makes her point that woman's place is beside man in every field of work. Her own life is a remarkable and convincing example.

Her views on intermarriage and religion are debatable. They will be much discussed. She believes that the only cause for unhappiness in intermarriage is family interference. Religion, she holds, should be left to individual choice. Neither she nor her husband adhere to any creed. The children will be allowed freedom in the selection of their religion, if any. But their mother spares no opportunity to impress them with their Jewish ancestry.

Through all of the author's varied experiences persists a Jewish consciousness awakened at the time of her first contact with the world.

The book is strikingly realistic and its characters are drawn with power and sympathy. Though the narrative at times seems hurried, after the manner of journalistic writing, the style generally is good.

D. G. SCHRIEBER.

A Book of Jewish Thoughts. Selected and arranged by Joseph Herman Hertz. (Bloch Publishing Co.)

THIS latest anthology from the pen of the Chief Rabbi of the British Empire is an enlarged form of Dr. Hertz's pocket size collection of gems from Jewish literature prepared for the use of Jewish soldiers and sailors during the World War. The little khaki covered book has grown into an impressively bound red volume, beautifully printed, a delight to the eye and hand.

In it one finds many an old favorite from the English poets, a goodly number of selections in both verse and prose translated from Hebrew and Yiddish. These quotations range from passages from the Torah and prayer book, to modern bits, such as a vivid description by Mary Antin and one of the most poignant of Peretz's sketches, Bontzye Shweig. There are many short quotations—too short, one sometimes feels, to do honor to the distinguished authors from whom they were taken.

A valuable portion of the work is the table of contributing authors with data, albeit brief, concerning their lives and works. If this might have been amplified the volume would have proved even more useful in every Jewish Sabbath school or home library.

Echoes from the Temple, by Edith Ella Davis. (Bloch Publishing Co.)

"ECHOES from the Temple" is a slim little volume of conventional verse on religious and Jewish themes. In this case the author's inspiration seems to be Liberal Judaism, "the spirit of the modern Temple," as the publisher puts it. We have no quarrel with the modern Temple, but in this case it fails to furnish its bard with the white heat of enthusiasm so necessary to your true poet. Whether Miss Davis could ever be anything but a graceful and correct versifier on strictly conventional themes we cannot say; but it would be interesting, to say the least, to study her reactions to more colorful and truly glowing themes, such as the orthodox Jew's dance with his Torah on Yom Kippur, or the Sabbath blessing, expressed not as a pretty conceit, but as the weary cry of a bewigged Jewish mother above her candles. When Miss Davis writes on such themes, say, as the cantor, or "The Shawl of Prayer," we feel something of the coldness that creeps over us when we view the unused Jewish ceremonial objects displayed by a pious Sisterhood, and explained afterwards by the obliging rabbi!

This is not a brief for laying *tefillim.* But we cannot become excited by merely looking on them in a museum nor by reading descriptive verses which strike chords no more reminiscent than Byron's descriptions of pagan marbles. On the other hand, in such universal themes as "Prayer for a Little Child" and "Dedication Hymn," there is the ring of true verse. So it may be that the fault lies not with the bard but with her inspiration!

Home and School, by Alexander Lyons, Ph. D., with a foreword by William J. O'Shea. (Bloch Publishing Co.)

THESE two essays, with their insistence that the home must supplement both the secular and the religious school, are fluent and persuasive. In them the rabbi of the Eighth Avenue Temple of Brooklyn pleads for an ideal secular school which will teach morality without becoming denominationalized, and a religious school to supplement the efforts of the church. Behind both, he rightly insists, should stand the religious home.

ELMA EHRLICH LEVINGER.

News of Lodges

THE completion of forty-four years of service in B'nai B'rith was celebrated by Mahoning Lodge, Youngstown, Ohio, with a dinner-dance, January 12th. The principal address was delivered by Dr. Boris D. Bogen, executive secretary of the Order. Others who participated in the program were Rabbi Eugene Kohn, John N. Scott, J. J. Friedland, Max A. Myerovich, Past President L. J. Knight, C. J. Strouss, Dr. I. E. Philo, Rabbi Irving Miller, and the newly-elected president of the Lodge, Benjamin J. Roth.

In the recent annual elections held by Mahoning Lodge, Louis Fried was returned to the office of secretary.

* * *

MODERN methods of social service which have distinguished Jewish endeavor in this field, were explained by Jacob Billikopf, executive director of the Philadelphia Federation of Jewish Charities at a dinner meeting of Camden (N. J.) Lodge early last month.

Lewis Liberman has been elected president and Meyer L. Sakin, secretary of the Lodge for the ensuing year.

* * *

THE installation of Albany Park Chapter No. 33, Aleph Zadik Aleph, in Chicago recently, was a notable addition to the rapidly growing junior order of B'nai B'rith.

A beautiful portion of the ceremonies was the formal presentation of the Chapter to its parent organization, the Albany Park Lodge.

* * *

HON. MURRAY SEASONGOOD, Mayor of Cincinnati, was the principal speaker at a recent meeting of Cincinnati Lodge No. 4.

Preceding Mr. Seasongood's address, newly-elected officers were installed by Hon. Alfred M. Cohen, president of the Constitution Grand Lodge. The officers are Alfred M. May, president, and Gus W. Bernard, secretary.

Another feature of the meeting was the presentation of a gift to Eli Marks, son of Brother S. M. Mark, on the occasion of his Bar Mitzvah. This was part of the program which the B'nai B'rith Wider Scope Committee has inaugurated to make the influence of the Order felt in the homes of members.

* * *

THE B'nai B'rith Hillel Foundation has been requested by the Central Conference of American Rabbis to cooperate in the production of a revised prayer book which will be compatible with modern religious thought.

This procedure was adopted by the Conference in order that the Prayer Book Committee might have at its disposal some definite indication of religious tendencies prevailing among Jewish college students.

Several members of the Hillel Foundation at the University of Michigan are preparing prayers which will be submitted to the Conference.

DENVER Chapter No. 6, Aleph Zadik Aleph, was installed last month by Philip M. Klutznick, of Omaha, assistant secretary to the Grand Advisory Council of A. Z. A.

The Denver Chapter has fifty-two charter members and at the time of the installation, four new members were initiated.

The Chapter started its work as a member of A. Z. A. by sending ten delegates to Omaha to participate in the preliminaries for the National A. Z. A. Basketball, Debating and Oratorical Contest which will be held in Chicago February 25, 26 and 27.

* * *

DIRECTORS of the B'nai B'rith Hillel Foundation at Wisconsin, Ohio State, Michigan and Illinois Universities met at Chicago January 3rd, to discuss inter-group relationship and to devise plans for the further development of the Foundation. This was the first meeting of its kind in the history of Hillel.

A program was outlined for inter-Foundation debates and for a Pan-Hillel year book which will contain a record of the work of all the Foundations.

The meeting was held in conjunction with the conference of the University Religious Workers' Association.

* * *

INSTALLATIONS and elections were held by lodges throughout the country during January.

Brother Sam Kushin was installed as president, and Brother Carl R. Riegelman as secretary of Oakland (Calif.) Lodge on January 4th.

New Castle, (Penna.) Lodge elected Dr. M. M. Frank, president, and Brother Abe Levine, secretary.

HERE is the basketball team of the Denver Chapter of Aleph Zadik Aleph which has won ten consecutive games from some of the best teams in and around Denver. From left to right, standing, are Gelt, manager; Geller, Miller and Molien. Inserts: Gold, Shapiro, Rosenbaum, Singer and Bloom.

The president installed by Zion Lodge, Columbus, O., is Brother Walter Katz, and the secretary, Brother Isadore Gareck.

* * *

B'NAI B'RITH mourns the death of Brother Aaron Steeg, past president of Salomon Marx Lodge, New Orleans, and founder and publisher of The Jewish Ledger, of that city.

Mr. Steeg was active in philanthropic and congregational affairs. His loss is keenly felt by the Jewish community of New Orleans to which he had contributed his services for more than fifty years.

* * *

WITH the installation recently of Milwaukee Chapter No. 39, Aleph Zadik Aleph, seventy young Jewish men dedicated themselves to uphold the fine ideals which are fostered by their organization.

The installation was conducted under the auspices of Gilead Lodge No. 39, Milwaukee. Brother Maurice A. Goldberg, past president of the Lodge, was in charge of the program.

Milwaukee Chapter elected Nathan Heller, Aleph Godol, and Isidore Rosenfeld, Aleph Shotare.

* * *

MADAME BERTHA KALICH, the actress, was the guest of San Francisco Lodge at its installation dinner and dance, January 10th.

Brother Victor Aaron was installed as president, and Brother Louis Winer, as secretary.

* * *

A NEW lodge at Wynnefield, Pa., is named for the late Jules Mastbaum, and is dedicated to perpetuate the ideals of the former leader of Jewish life in Philadelphia.

Officers were installed January 6th. Rabbi Simon J. Greenberg is president, and Brother Edward Davis, secretary.

* * *

THE first meeting this year of the Ohio State Association of B'nai B'rith was held in Lorain, Ohio, January 9th. Delegates from Cleveland, Sandusky, Lorain, Elyria and Ashtabula were present. Ideas for the advancement of B'nai B'rith work were exchanged and plans for the development of interlodge relationship were discussed.

Brother Morton S. Zaller, of Cleveland, presided. Delegates from each of the lodges delivered short addresses. Brothers Max Meisel and Joseph L. Weinberg, both of Cleveland, were the principal speakers.

DISTRICT GRAND LODGE NO. 3 held its convention in Philadelphia on January 30th and 31st. The convention of District No. 5 was held at Roanoke, Va., on February 6th. Both meetings were devoted to the promotion of the B'nai B'rith Wider Scope Campaign.

More than one hundred delegates, representing the States of West Virginia, Delaware, New Jersey and Pennsylvania, attended the Philadelphia Convention. Among the principal speakers was Hon. Alfred M. Cohen, president of the Constitution Grand Lodge.

* * *

THE recent death of Brother Harry Slutzker, of Altoona Lodge, deprived not only Jewry but the entire community of Altoona of one of its foremost leaders in philanthropic and civic activities.

Though Mr. Slutzker was prominent in commercial activities, he devoted a large part of his time to communal work of a Jewish and secular nature.

* * *

INDIANAPOLIS LODGE NO. 58 began its new year with Brother Ruby Glick as president and Brother Max M. Plesser as secretary.

Omaha Lodge No. 54 has elected Brother Fred White, president, and Brother Isadore Abramson, Secretary, to guide its affairs during the ensuing year.

The new administration of Denver Lodge No. 171 includes Brother Charles Rosenbaum, who recently was installed as president. Brother Samuel J. Frazin was re-elected secretary.

* * *

PISGAH LODGE NO. 34, Detroit, has shown its high esteem for Brother Julius Deutelbaum by re-electing him to the presidency of the lodge for a third consecutive term. Brother Bernard Ginsberg will assist him as secretary.

* * *

S. J. KAUFMAN, feature writer of the New York World, spoke at the annual smoker and dinner of Manhattan Lodge No. 19, New York City, January 27th.

The newly-elected officers of the Lodge include Brother Jerome C. Lewis, president, and Brother Philip Cowen, secretary.

* * *

OFFICERS elected to administer the affairs of Asaph Lodge No. 286, Meridian, Miss., during the coming year include Brother Isaac Rosenbaum, president, and Brother Herman Marks, secretary.

Los Angeles Lodge No. 485 is proceeding with an enlarged program of activities under the presidency of Brother Harry Finkenstein. Brother Arthur Bard is secretary.

* * *

A GREAT loss was experienced by Knoxville, (Tenn.) Lodge and by the entire Jewish community of that city, in the death of Rabbi Isaac Winick, who for thirty years occupied the pulpit of Heska Amona Congregation.

Rabbi Winick was instrumental in organizing Knoxville Lodge. He was active in numerous other philanthropic fraternal orders, and every charitable enterprise in the city found him among its leaders. He was considered one of Knoxville's foremost citizens.

* * *

BROTHER MERVYN BRAUN, newly-elected president of Gilead Lodge No. 41, Milwaukee, Wis., has the distinction of being the youngest man ever elected to fill the highest office of the lodge.

Mr. Braun will be assisted in his new duties by Brother Ben Brachman, secretary.

* * *

BROTHER JOSEPH B. WOLFE, who is a prominent civic worker and active in almost every charitable enterprise in Atlanta, has been elected president of Gate City Lodge of that city. Brother Joseph M. Brown was elected secretary.

* * *

DR. WILLIAM SIROVICH, representative from the Fourteenth Congressional District, New York, addressed Yonkers Lodge last month. Officers for the ensuing year were installed at this meeting.

* * *

THE finals of the basketball, debating and oratorical contests conducted for chapters of the Aleph Zadik Aleph, the junior order of B'nai B'rith, will be held in Chicago February 25th, 26th and 27th.

Elimination contests were held by many of the chapters which then sent representatives to various Aleph Zadik Aleph centers to compete in inter-chapter semi-finals.

Awards are provided for the champions of the finals.

Fred Bernstein, of Chicago, is in charge of the championship tournament.

Every Contributor to the

B'NAI B'RITH WIDER SCOPE COMMITTEE

$2,000,000 CAMPAIGN

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GET YOUR B'NAI B'RITH MANUAL

Here are some opinions of it:

"I think it contains a large mass of important material within a small compass, and any one becoming familiar with it is bound to know something about the Jew and all that goes with him."—Dr. H. G. Enelow, New York.

"I think that it will serve a very useful purpose, for the book is not only attractive and handy, but contains very valuable information, just the kind of information which the busy man in the street would like to have, concise, free from unnecessary details, and to the point."—S. Benderly, Director Bureau of Jewish Education, New York.

"It is a fine performance and a very useful piece of work."—Stephen S. Wise, New York.

You can obtain a copy FREE OF CHARGE from the Secretary of your Local Lodge. Extra copies may be procured by filling out this coupon and mailing it to Headquarters. The cost is twenty-five cents per copy or fifty cents for the Edition De-Luxe.

B'nai B'rith Wider Scope Committee
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Please send.....copies of the B'nai B'rith Manual and.....copies of the Edition De-Luxe for which I am enclosing $..... to cover the actual cost only.

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THE CULTURAL PROGRAM

Recommended by The B'nai B'rith Wider Scope Committee

FOR LOCAL LODGE MEETINGS DURING FEBRUARY

is the observance of the 250th anniversary of the death of

BARUCH SPINOZA

Wider Scope Campaign is Sweeping the Country

TOLEDO is over the top in the B'nai B'rith Wider Scope Campaign.

This city raised $75,000, twenty-five per cent above its quota of $60,000.

Toledo combined two B'nai B'rith causes in one campaign—the Wider Scope enterprise and the building fund for the Cleveland Orphan Home. The direction of the drive was under Harry Levinson and Morris Lampert.

* * *

ALL sections of the country report the progress of the Wider Scope Campaign which is firing the enthusiasm of all Jewry. Since the war American Jewry has been nobly concerned with Jewish life in Europe; this is the first campaign for Jewish life in America.

Steubenville, O., reports that its quota of $2,500 has been pledged after a campaign directed by M. H. Fried.

In Cincinnati B'nai B'rith has joined forces with the local Bureau of Jewish Education for a combined effort. The campaign in the home city of the Order was officially launched at a dinner on February 3rd. Three hundred persons rallied to the cause that is represented in the appeal of the Wider Scope Committee. And before the meeting was concluded they pledged a total of $50,000 to the Cincinnati quota.

Judge Harry M. Fisher, of Chicago, the principal speaker, delivered a stirring appeal. He drew from his own experience on the bench to illustrate the necessity for a spiritual revival among American Jews.

Alfred M. Cohen, president of the Constitution Grand Lodge of B'nai B'rith, presided at the dinner.

The Cincinnati campaign is characterized by extensive newspaper publicity. Headquarters are in a vacant store in the heart of the city. Nathan Ransohoff and Morton Heldman are the chairmen.

The campaign of District No. 5 got under way at the District Convention in Roanoke, Va., February 6.

Chicago reports that the preliminary work of the campaign has been completed and the United Drive of that city has allotted to the Wider Scope endeavor a contribution of $21,000 a year for five years. In Chicago the campaign is at present limited to members.

Denver reports that energetic preparations are being made for the campaign in District No. 2 by the State Chairman, Arthur F. Friedman. The executive committee in Denver consists of David E. Harlem, Milton M. Schayer, Charles Rosenbaum, Dr. Lewis I. Miller, Leon Grauman, A. B. Hirschfield, Morris Bloch, E. J. Whittleshofer, Isidor Amter, Morris Cohn, Melvin Schlessinger, Percy Morris, William H. Goldberg, Max S. Schayer, M. J. Baum, Morris Spiegelman and Simon J. Heller.

A Wider Scope dinner is to be held in Denver at the end of February.

* * *

EVERYWHERE B'nai B'rith is organizing for the campaign; in almost every Jewish community arises a leadership to assume charge of the effort. The latest roster of community campaign chairmen offers a picture of the wide-spread influence of B'nai B'rith:

Dr. Herman Talpero, Casper, Wyo.; Ben Marchick, Cheyenne, Wyo.; Morris A, Pawley, Colorado Springs, Colo.; Rabbi Moise Bergman, Pueblo, Colo.; Lee Heitler, Trinidad, Colo.; Jacob Stern, Las Vegas, N. Mex.; A. Fleischer, Albuquerque, N. Mex.; Julius Abeles, Leavenworth, Kans.; Abe Jackson, Topeka, Kans.; Charles Kline, Allentown, Pa.; G. Lichtenfels, Ashville, N. C.; Dr. Sam Levy, Charlotte, N. C.; William Bane, Durham, N. C.; Sidney J. Stern and Rabbi Milton Ellis, Greensboro, N. C.; A. Gross and H. Stadiem, Kingston, N. C., and Rabbi Howard Fineberg, Raleigh, N. C.

* * *

PLEDGES to the Wider Scope fund already are being received in large numbers. All of them are acknowledged by identification coins which will be registered with every one of the five hundred and seventy-six lodges in the United States and Europe.

Persons who give are divided into four groups, each of which are distinguished by a different type of identification medal.

Patrons are those who give $1,000 or more; donors, $500 to $1,000; contributors, $100 to $500 and subscribers, $25 to $100.

Patrons thus far are Jacob Alter, Barney Barron, Louis Berlin, Henry Blum, Alfred Decker, Barnett Faroll, Mrs. Emil Furth, Arthur Greene, Albert G. Joseph, Julius M. Kahn, Sam Karpen, Nathan Klee, David S. Komiss, Julius Kramer, Adolf Kraus, A M. Krinsky, Morris Kurzon, David Labowich, Dr. J. H. Meyers, Judge Hugo Pam, Samuel Philipson, M. T. Horwich, Ira Rosenweig, Jacob Schnadig, Israel Shrimski, Charles W. Silver, Louis Suekoff, William Sultan, Emil Wedeles, John Weinberg and Mrs. Victor Weil, all of Chicago; A. Helman, A. Lehman, the Frankels and Adolph Woolner, Peoria, Illinois; Jacob Singer, Philadelphia; Alphonse Meis, Danville, Illinois, and Alfred M. Cohen and Sidney Pritz, Cincinnati.

* * *

RADIO owners are advised to tune in on Station WEAF, March 2nd, at 7 p. m., eastern standard time, when Alfred M. Cohen, President of the Constitution Grand Lodge of B'nai B'rith, will deliver a message of vital importance to all American Jews. "What the Jew Has Most to Fear" will be the subject of Mr. Cohen's address. He will discuss problems with which non-members as well as members of the Order are greatly concerned.

B'nai B'rith are organizing groups in various cities to listen to Mr. Cohen's message.

Mr. Cohen's radio address is made possible through the courtesy of The United Synagogue of America.

District No. 3 Meeting Heralds Success of Wider Scope Campaign

IN no uncertain terms, Philadelphia has declared its determination to succeed in the B'nai B'rith Wider Scope Campaign. The Jewish community of that city has spoken its purpose through eleven hundred persons who attended a dinner which inaugurated the campaign in District No. 3 on January 30th. The dinner was held in connection with the convention of District Grand Lodge No. 3. So large an assemblage had been seen to gather before only in answer to patriotic or philanthropic appeals. The summons to this meeting had been addressed to the Jewish consciousness of the community, and the overwhelming response was convincing testimony of the eagerness of Jewry for the cultural and spiritual revival which is sponsored by the program of the B'nai B'rith Wider Scope Committee.

The eleven hundred guests were the leaders of Jewish life in Philadelphia —those who have been in the vanguard of all successful Jewish undertakings in that city. They were unstinting in their enthusiasm for the Wider Scope movement and heartily pledged their leadership to the campaign. Among those present, including several prominent persons from other parts of the country, were:

Judge and Mrs. Horace Stern, Dr. Cyrus Adler, Judge and Mrs. William M. Lewis, Judge Leopold Glass, District Attorney Charles E. Fox, Senator and Mrs. Samuel W. Salus, Mr. and Mrs. Jacob Billikopf, Mr. and Mrs. Jesse J. Schanberg, Mr. and Mrs. Joseph W. Salus, Mr. David Bartin, Mr. and Mrs. Charles Kline, of Allentown; Mr. and Mrs. Frederick Jay, of New York; Dr. B. S. Pollok, of Jersey City; Mr. and Mrs. Leon B. Stein, of Wheeling; Mr. and Mrs. Marcus Feuchtwanger, of New Castle, Pa.; Mr. Jacob Singer, Mrs. Lucius Solomons of San Francisco, and Mr. Isador Sobel, of Erie, Pa.

The speakers at the dinner were Alfred M. Cohen, president of the Constitution Grand Lodge of the Order; Rabbi William H. Fineshriber, Joseph L. Kun, of Philadelphia, campaign chairman of District No. 3, and Dr. Boris D. Bogen, secretary of the Order. They told of the various agencies for cultural advancement which are being served by the B'nai B'rith Wider Scope Committee—The Hillel Foundation, Aleph Zadik Aleph Fraternity and the Anti-Defamation League.

Rabbi Fineshriber voiced the attitude of American rabbis who, he said, are solidly behind the B'nai B'rith effort.

The convention sessions began early Sunday morning, January 30th, and continued through a late hour Monday. Regular business was transacted and a meeting of the Board of Governors of the Erie (Pa.) Orphanage, which is supported by the District, was held. Mr. Joseph L. Kun was elected president of the District. But most of the procedure was devoted to the Wider Scope Committee, although this was the first time the District representatives had convened in two years.

An unprecedented number of delegates were in attendance. They raised among themselves a contribution of $42,000 to the $2,000,000 Wider Scope Fund. Mr. Jacob Singer, of Philadelphia, treasurer of the Order, made the first offering—a pledge of $5,000.

The delegates expressed the belief that other communities in the District soon will raise their quotas.

Campaign In District No. 7 To Begin Next Month

THE Wider Scope Campaign will be conducted in all communities of District No. 7 simultaneously from March 10th to April 15th. This was decided upon at a District Conference in Shreveport, La., January 29th and 30th.

The co-operation which the new program of the B'nai B'rith is receiving in all parts of the country is an indication that the Wider Scope Committee has undertaken to fill needs that are keenly felt by American Jews. Everywhere men and women are eager to align themselves with the movement for cultural advancement, and the spirit of the meeting in Shreveport was an added testimony to the universal appeal of the Wider Scope effort.

In attendance were fourteen leaders of Southern Jewry, including District officers and delegates from Alabama, Louisiana, Tennessee, Texas, Arkansas, Mississippi and Oklahoma.

A. B. Freyer, vice-chairman of the district campaign committee, and Leopold Strauss, of Montgomery, President of the District, acted as spokesmen, outlining in detail the plans of the Wider Scope Committee. Viewing the Wider Scope work as it applies to the needs of their respective communities, the delegates voiced the belief that the program will be welcomed in all parts of the country. The B'nai B'rith Hillel Foundations especially, it was felt, will appeal to the Jewish communities of the country as a means of disseminating a love for Judaism among Jewish college youth.

The District quota of $200,000 was approved. The quotas for the various communities were determined. The delegates were instructed in the method of organizing for the campaign in their states and cities. Local organizations now are being formed.

The District campaign committee was completed with Louis Pizitz, of Birmingham, as chairman, and Leo K. Steiner, of Birmingham, as treasurer.

Those who attended the conference besides Mr. Strauss, Mr. Freyer, Mr. Pizitz and Mr. Steiner, were M. Goldman, of New Orleans, Simon Rosenwald, of Montgomery, Nathan Cohn, of Nashville, Emanuel Klein, of Memphis, Morris Meyer, of Houston, Louis Morris, of Ft. Worth, Judge Louis Josephs, of Texarkana, Ark., Dr. Sylvan Myers, of Vicksburg, Miss., Dr. Samuel Robonowitz, of Greenville, Miss., and Dr. A. D. Engelman, of Oklahoma City, Okla.

WHEN STRADIVARIUS reached forth for wood and glue and varnish . . . he produced a violin which is the wonder of all ages.

WHEN the expert smoker of cigarettes is permitted to reach forth and select the cigarette of utmost goodness . . . he invariably chooses

MURAD

The exceptional cigarette for the exceptional man who feels he is entitled to the better things in life.

Child Care in the South

The children attend the Isidore Newman Manual Training School, a private institution which is owned and operated by the Home. Eighty per cent of the pupils, however, are not residents of the home. The school includes all of the grades from kindergarten through the fourth year of high school and is rated as one of the best of its kind in the south.

In addition to academic subjects,

ABOVE, Boy Scouts of the New Orleans Jewish Orphanage on a hike, and below, children of the Home's nursery at dinner. Healthful recreation and feeding are principal features in child care at this institution.

THE Jewish Children's Home at New Orleans is southern Jewry's provision for the care of its orphaned young. Located in a restricted residence section, it is one of the beauty spots of the city.

The family plan of organization prevails at this institution. The children are divided into family groups, each of which is governed by an older boy or girl. These Big Brothers and Big Sisters, as they are called, live with their respective families. They awaken their children in the morning, assist them in dressing, inspect them for cleanliness and tidiness, take them to school, and discipline them when such an expedient becomes necessary.

The Big Brothers and Big Sisters meet weekly to discuss the conduct of the members of their families. They decide upon the punishments and rewards that the various cases merit. The Big Brothers and Big Sisters are elected by the children themselves, who also elect their presidents, one for the boys and one for the girls. The children are answerable to their presidents.

Freedom of association is permitted between boys and girls. They sit together at meals, study together, accompany each other to parties, go to school together and in every possible manner are given opportunities for normal, wholesome companionship.

No effort is spared to make life at the institution approximate that in the normal home. The institutional store, institutional clubs, scout troops and other characteristic features of a children's home have been abolished. The children join district scout troops, attend outside synagogues, and purchase their candies and school supplies in neighborhood stores. Each of the youngsters is given an allowance. Thus he is taught self-reliance.

All Holy Days are fittingly observed. The children participate in the kindling of the Chanukah lights, the Seder, the Succoth festival, Shevuoth with its confirmation exercises, Friday evening kiddush and Saturday morning services. Hebrew classes are conducted. Every effort is made to create a religious atmosphere. When he leaves the institution, every child possesses a genuine love for the faith of his fathers.

trades and home economics are taught. The girls learn cooking, sewing and housekeeping, and the boys, printing, painting and carpentry. Those pupils who qualify for a higher education are sent to colleges. They are required to work while attending these schools of advanced learning but are partially subsidized by the Home.

Prominent in Jewish Charities, in B'nai B'rith Lodges, in Temple affairs; successful in business, in the professions and trades; teachers, artists, journalists—this, in brief, is the record of the graduates of the Home. Through an Alumni Association the Home maintains contact with its graduates, helping them to solve the problems with which they are confronted.

The Home is supported by B'nai B'rith District Grand Lodge No. 7, by membership dues, by contributions from individuals and organizations and by bequests.

Ride with Safety, Comfort, Economy

IF *your car is equipped with balloon wheels* put on *Stabilized* Balloons. You'll get the smoothness of motion, strength, safety, ease of steering, long mileage, and economy of Dayton stabilized construction.

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AND *if your car is equipped with the large diameter wheels* put on Dayton Thorobred Cords—the pioneer low air pressure tires—tires that for five years have proven their ability to deliver longer mileage, *plus easy riding on less air.*

SEE *the Dayton Dealer.* Ask him to show you a Dayton *Stabilized* Balloon or a Dayton Thorobred Cord to fit your wheels. Ask him to point out the features of Dayton construction. Convince yourself that Daytons offer advantages to be found in no other tires. Investigate today:

THE DAYTON RUBBER MFG. CO., DAYTON, OHIO

Dayton Stabilized BALLOONS

Across the Seas

B'NAI B'RITH of Poland appear in the vanguard of a movement to forestall the dire consequences which threaten Jewish education as a result of economic stringencies prevailing in that country.

District Grand Lodge No. XIII, at its meeting in Lemberg recently, went on record as favoring the establishment of an institution of higher Jewish learning in Poland. Means of insuring the necessary funds for the project now are being discussed by the various lodges in the district.

It was brought out by speakers at the meeting of the Grand Lodge that the Polish Government does not allow funds for the support of Jewish education and that the Orthodox Jewish communities themselves are inclined to oppose the dissemination of learning.

"It therefore becomes the duty of the B'nai B'rith to blaze the trail," Brother Dr. Schorr said.

The Grand Lodge also voted to create an Emergency Relief Fund for which every Ben B'rith in the district will be assessed fifty cents annually. Another measure adopted requires each of the constituent lodges to maintain a Widows' and Orphans' Fund for the support of survivors of deceased members.

The Grand Lodge further decided to establish an official B'nai B'rith publication for the district.

* * *

ELIAS Grunebaum Lodge, of Landau, and Humanitas Lodge at Baku, Roumania, were installed during the past month. Dr. Heinrich Perlberger was elected president of the latter organization.

* * *

THOUGH installed in the Order only a year ago with but thirty-four members, Philo Lodge in Aschaffenburg, Germany, has acquired its own home. New lodge headquarters recently were dedicated.

* * *

HEALTH resorts in Germany have become seasonal centers for B'nai B'rith activities. The presence of many B'nai B'rith at Marienbad, Bad-Kissingen and Karlsbad during the summer offers the members an opportunity to arrange regular meetings.

Scientists, scholars and literary men of eminence are among the B'nai B'rith who visit these resorts so that the programs at the meetings are of an unusually high variety.

What with brethren from many countries visiting Karlsbad, the meetings there assume the appearance of international gatherings.

* * *

PLANS to perpetuate the fine ideals of Dr. Salomon Ehrmann, the late president of District No. XII, Austria, largely claimed the attention of the General Committee of the District at its meeting in Vienna in December.

The Committee considered a motion to collect and publish all the works of Jewish interest written by Dr. Ehrmann. Though Dr. Ehrmann was world-renowned particularly as a scientist, his literary productions included a large variety of subjects.

In annual commemoration of Dr. Ehrmann's death, lodges of District No. 12, according to a decision of the General Committee, will be asked to contribute to a stipend fund for worthy Jewish students.

President Dr. Ascher announced at the meeting that Czecho-Slovakian lodges will raise a fund for the purpose of investigating the Judaica now housed in palaces and museums. Thus a plan that was cherished by Dr. Ehrmann will be realized.

* * *

WAHRHEIT Lodge, of Vienna, recently celebrated the seventieth birthday of its president, Dr. Hofrat Professor S. Frankfurter, who is associated with the Austrian Ministry of Education.

Dr. Frankfurter is an outstanding scholar of Roman philology, epigraphy and archaeology, and is a librarian of international repute. He was the first Jew to be placed in charge of the Vienna University Library.

* * *

VIENNA B'nai B'rith recently dedicated a newly-constructed Jewish center, the purpose of which is to attract the Jewish youth of the city back to Judaism. The center is modeled after a similar institution in New York City.

MANCHESTER (England) Lodge, at its December meeting took initial steps to provide proper educational facilities for alien children whose parents, being in narrow economic straits, are unable to send them to schools. The Lodge is considering means of raising scholarships.

The Lodge and its Women's Auxiliary co-ordinate their efforts for charitable causes. The organization last month assisted the women's group in conducting a bazaar, the proceeds from which will be applied to the Convalescent Home for Mothers and Babies at Chinley, a non-sectarian institution.

* * *

AS in America, philanthropy is one of the chief concerns of lodges in England. At its meeting in December, the First Lodge of England, located in London, considered a proposal to create a charity fund of voluntary contributions offered by members in observance of joyous events in their homes.

* * *

GERMAN lodges are distinguished by their advanced cultural activities. Leipzig Lodge has established a library which contains a number of rare volumes on Judaica.

The subjects of lectures delivered before the Leipzig Lodge during the present season offer an interesting insight into the cultural aspects of B'nai B'rith life in Germany. Some of these subjects are: "The Choice of Vocation Among Jews," "Jewish Historical Literature," "The League of Nations and the Jewish People," and "Home Building and Civilization." The lectures were by eminent authorities on the respective subjects who came from all parts of Germany to appear before the Leipzig Lodge.

* * *

THE Lodge in Liverpool, England, is interesting itself in a movement to revive and encourage Jewish music as a definite school of musical art. Brother Rev. I. Freeman presented the subject in an address on Jewish music before the Lodge last month.

COMFORT *through flexibility*

IN shoes that are made to satisfy your desire for good style, you can now enjoy true all-day comfort. The minute you see these new, Spring Cantilever Oxford models, you will be delighted with their attractive appearance. Then, when you wear them, your feet will find these graceful shoes just as comfortable as your eyes found them good-looking.

If you have never tried the Cantilever Shoe, you have yet to enjoy the complete foot comfort that only toe-to-heel flexibility can give you. Your foot itself is flexible. Nature meant it to be free. When you restrict the foot by wearing rigid arch shoes you interfere with its natural movements. You are shoe-bound. In the Cantilever you are foot-free.

You will find Cantilever Oxfords *most* helpful if you need arch support. To support the arch you have only to lace the "sprung-up," all-leather arch of the Cantilever a little more snugly to the undercurve of the foot. Then the arch is supported flexibly, your foot is free to exercise and the weakened arch muscles are building up new strength with every step.

The Cantilever Shoe fits closely under the arch and around the heel. It needs no breaking in, because the shape of the shoe follows the natural lines of the foot. There's room for your toes in the modishly rounded toe of the Cantilever. It fits so well and is so tasteful in style that you will be proud to wear it with your most becoming costume.

In most cities Cantilever Shoes are sold by one especially selected store, which is often listed in the 'phone book under "Cantilever." If you do not find it there, the Cantilever Corporation, 410 Willoughby Avenue, Brooklyn, N. Y., will be glad to send you the address.

Cantilever Shoe

MEN . . WOMEN . . CHILDREN

The Rov Had No Come-Back

ON a certain fast day Yosel was seen to eat as usual. And soon the *Rov* heard about it and came to Yosel asking:

"Why are you not fasting today?"

"I paid someone a thousand roubles so that I wouldn't have to fast," Yosel answered.

"What nonsense is this? To whom did you give the thousand roubles?" the Rov questioned.

"It was this way," Yosel explained. "I heard two poor women talking on the street and one of them said: 'I should have a thousand roubles for every one who is not fasting today.' I wanted to help the poor woman so I gave her the money. And that is why I am eating."

Try This On Your Tavern-Keeper

A MAN stopped at a restaurant on the East Side for a glass of tea and a piece of pie. When he was served he asked that the pie be exchanged for cake.

After he had finished eating he paid only for the tea.

"Well, what about the cake?" the restaurant keeper asked.

"Why should I pay you for it? I gave you a piece of pie in exchange," the customer argued.

"But you didn't pay for the pie," the other rejoined.

"Why should I? I didn't eat it," was the man's answer as he walked out.

He Got What He Wanted

NACHUM had but recently become acquainted with that American institution, the soda water fountain. He was curious to learn all about it. So one day he said to the soda clerk:

"Give me a glass of soda without flavor."

"Without what flavor?" the bewildered clerk asked.

"Without vanilla, I guess," Nachum ventured.

"You'll have to take it without chocolate. We're out of vanilla," the clerk answered.

"WHERE do jokes originate?" is a universal question. But nobody seems to be able to answer. The farthest that anyone has gone in tracing jokes to their source is to discover that every nation, every people, has its own characteristic brand of humor. English humor is distinguished by a tendency to underestimate the value of important matters. American humor is typified by its exaggeration of trivial things. And so on—until we come to Jewish humor which bears no resemblance to that of any other people. It burlesques the Jewish trait of hair-splitting reasoning which is able to reduce the most profound thesis to an absurd conclusion. Even a sad thought often becomes ridiculous when it passes through the process of Jewish PILPUL. And that is the reason Jewish comedy frequently has an undertone of lamentation. So it is seen that the Jews can make a unique contribution even in their humor. In this is the purpose of the Humoresque page.

We desire to make a collection of examples of Jewish comic thought which will be an uncommon addition to literature. And that is why we invite our readers to contribute jokes to this page.

We offer prizes of good books for the best contributions each month. Herman Feldman, of 1001 Carroll St., Saginaw, Mich., will receive a book this month.

Several stories on this page have appeared in The Jewish Daily Forward.

Things to Worry About

SHLOIME was standing on the street, deeply engrossed in thought. A friend passed and asked him why he was so pensive.

"I was thinking how nice it would be if I could know where I will be buried," Shloime answered.

"And how would that help you?" the friend inquired.

"Because I would never go near that place," Shloime rejoined.

If You've Heard This, Stop Us

ZALMAN was a very absent-minded man.

On one occasion he was hanging to the strap of a street-car when the conductor asked him for his fare.

With his free hand he searched in his pocket for a coin but, finding none there, exchanged hands and searched in the other. Still unsuccessful, he asked the man beside him to hold the strap until he could get his purse.

They tell another one about Zalman.

He simply couldn't remember where he put anything. So one night before going to bed, he wrote on a slip of paper: my coat is on the hook, my *tfillim* in my bag, my bag is under the bed and I am in the bed.

Next morning he checked up on what he had written.

"Here is my coat; O. K." he said. "My *tfillim* are in my bag and my bag under the bed. Everything's all right. And I am in the bed."

Then he looked in the bed but couldn't find himself. He turned the bed topsy-turvy but still couldn't find himself.

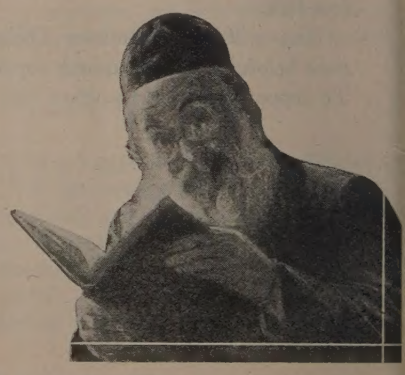
"Help!" he cried. "Where am I?"

There's One in Every Office

A MAN rushed breathless into an office.

"Quick! Hide me!" he said to the office manager. "The police are after me! Where can I hide?"

"In the filing cabinet," the other promptly responded. "Nobody can ever find anything there."



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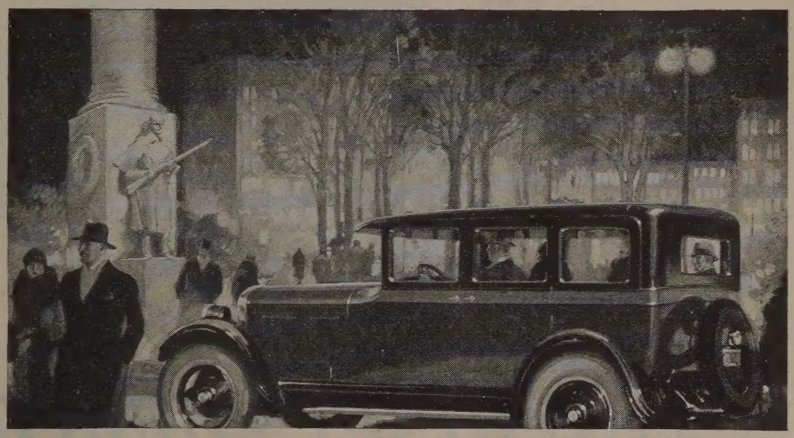

The actual increase in quality is 10 per cent—a deliberate stepping up of manufacturing cost a full tenth, in order to be doubly sure that the car yields back every dollar the buyer puts into it.

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It costs us more to maintain our own inspectors at the material sources; and again to analyze and re-check these materials in our own laboratories as shipments arrive.

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You sense the result when you drive the car—when you feel its overflowing zest and "go". You see it in beautiful bodies, in beautiful colors and upholstery, in the wealth of high-grade accessory equipment.

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